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Rev. Legh Richmond.

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MEMOIRS

OF THE

REV. LEGH RICHMOND, A.M.

OF TRINITY COLLEGE, CAMBRIDGE;
RECTOR OF TURVEY, BEDFORDSHIRE; AND CHAPLAIN TO HIS
ROYAL HIGHNESS THE LATE DUKE OF KENT:

AUTHOR OF THE

DAIRYMAN'S DAUGHTER, THE YOUNG COTTAGER, &c.

BY THE
REV. T. S. GRIMSHAWE, A.M.
RECTOR OF BURTON-LATIMER, NORTHAMPTONSHIRE; AND VICAR
OF BIDDENHAM, BEDFORDSHIRE.

Sixth American, from the last London Edition.

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PREFACE.

In presenting the following Memoir to the public, the editor has to express his regret that it should make its appearance so much later than the period originally designed, and under another name than what was announced in the prospectus. In explanation of both circumstances, it is necessary to state that the execution of the present work was first proposed to the editor by the family and more immediate friends of Mr. Richmond; but his state of health at that time, and his temporary residence on the Continent for its recovery, opposed an insuperable difficulty.

In the mean time, the Rev. Henry Gauntlett, vicar of Olney, Bucks, and well known as the author of the "Exposition of the Book of Revelation," kindly engaged to undertake this necessary tribute of respect to the memory of an eminent minister and faithful servant of God, as well as to yield to the wishes and solicitations of the Christian public.

On the editor's return from the Continent, in the autumn of 1827, a renewal of the former proposition was made to him from a persuasion on the part of the family, that his long habits of confidential intercourse with Mr. Richmond, and their frequent participation in the same objects, might afford advantages which his friend Mr. Gauntlett did not possess in the same degree. The manner in which Mr. Gauntlett complied with the known wishes of the family, proves the disinterested and Christian spirit by which he was actuated; and indeed forms, in conjunction with the above urgent entreaty, the warrant and authority for the present undertaking.

The editor further avails himself of this opportunity to avow his personal obligations to Mr. Gauntlett, for the various materials he has supplied, relative to the earlier part of Mr. Richmond's life and ministry, and for the general use he kindly allowed of the papers and documents which he had prepared.

To the Rev. J. Fry, Rector of Emberton, the editor is indebted for correcting and revising the press, as well as for some judicious suggestions.

He also begs to present his acknowledgments to the relatives, and numerous correspondents of Mr. Richmond, who have furnished him with so many interesting letters for insertion in the present Memoir.

Circumstances over which he has had no control, have very much restricted him in the time necessary for completing his undertaking. On these grounds he has to solicit the indulgence of the public. He cannot dismiss the work without expressing his earnest prayer that its perusal may be accompanied by the divine blessing; and that it may be made subservient to the increase of piety in our own Church, and to the general edification of the Church of Christ among all who read it.

PREFACE TO THE SECOND LONDON EDITION.

The short period allotted to the editor for the execution of his undertaking, prevented that deliberate consideration, and careful revision, which was no less due to the subject itself, than to his own personal feelings. In the present edition he has endeavored to introduce a few improvements, by compressing some parts of the Memoir, and amplifying others. Grateful for the kind reception with which it has been honored, he once more commits it to the divine blessing; and if the perusal of these pages shall be found to elevate the standard of ministerial doctrine, faithfulness, and zeal; and to promote the edification of the general reader, he wishes no better testimony to the memory of his deceased friend, nor a more gratifying remuneration for his own labors.

CONTENTS.

CHAP. I.

Page

Preliminary remarks—Birth of Legh Richmond—His ancestry; education; and incidents of early years—Promise of talent—Completion of his education at School, ... 9

CHAP. II.

Comprising the period from his entrance at the University, till his marriage, and acceptance of the curacy of Brading, in the Isle of Wight, . . . 13

CHAP. III.

His entrance on his professional duties—Remarkable change in his views and conduct, and the incident that occasioned it—Reflections on the foregoing event, 21

CHAP. IV.

Developement of his character—Dedication of his time and thoughts to profitable objects—Fondness for the scenes of nature—Spiritual reflections upon them—Zeal in his ministerial duties—Letters and Diary—Remarks, ... 27

CHAP. V.

Relation of circumstances occurring during the period of the foregoing chapter, ... 49

CHAP. VI.

His removal from the Isle of Wight—Temporary connexion with the Lock Hospital, in London—and final settlement at Turvey, ... 62

CHAP. VII.

Page

Commencement of his ministerial labours at Turvey—Former state of the parish—Plans and exertions for its improvement—Judicious rules and regulations of his Friendly Society—Effect of his exertions—His 'Fathers of the English Church'—Doctrine and mode of preaching—Brief reflections on controversy, . 68

CHAP. VIII.

His talent for extempore preaching—Authority and expediency of this mode considered—Family Letters—Commencement of the editor's acquaintance with him—Public institutions—Vindication of their character, necessity, and usefulness, . . . 90

CHAP. IX.

His anniversary sermon for the Church Missionary Society—Meeting at Bedford in behalf of the Jews, Bedfordshire Bible Society—Tours for the Jewish and Church Missionary Societies—Extracts from his Journals—Success of these tours—Their influence on the general interests of religion—On his own personal improvement—On that of his parish and family, 123

CHAP. X.

Detection of an extraordinary imposture by Mr. Richmond—publication of his tracts—Review of them—Their great popularity and extensive circulation, &c.—American editions—Remarks on the subject—Mr. Richmond's connexion with the Tract Society, . 166

CHAP. XI.

His appointment as chaplain to the Duke of Kent—Mrs. Richmond's illness—New school-room—Report of his son's death—Embarrassment, arising from his publication of 'The Fathers of the English Church'—Interview with the Emperor of Russia—Letters to and

Page.
from his Imperial Majesty—Princess Metstchersky—Letters to Mrs. Livius—Verses written on the marriage of a friend's daughter, . . . 185

CHAP. XII.

Letters—Poetry—Description of Lake scenery—Brief account of his first tour to Scotland—His sentiments on Oratorios—Tribute to the memory of his mother, &c. 207

CHAP. XIII.

A Tribute of affectionate veneration for the memory of a deceased Mother ; in a series of Letters to his Children. By the Rev. Legh Richmond. . . 221

CHAP. XIV.

Letter, and verses—Extracts from Diary--Tours to Scotland—Iona—Letters ; friendly, family, and pastoral—Memoir of Miss Sinclair, . . 248

CHAP. XV.

Death of his infant—Marriage of his eldest daughter—Visit to the North of Ireland—Texts on the walls of his church—Extract of a letter to his daughter F—. Isle of Wight tour—Pastoral letter—Journal—His son Wilberforce's illness and death—Reflections—Marriage of his daughter H—.—Nugent's shipwreck, and death—Letters—Apocryphal question—Mr. Richmond's opinion on the mode of preaching to the Jews—His sentiments on other subjects—Journey to Cromer—Conversation with the editor—Meditation in his study, ... 275

CHAP. XVI.

Closing scene—Funeral—Remarks on his character, &c. 328

MEMOIRS.

CHAPTER I.

Preliminary remarks--Birth of Legh Richmond—his ancestry; education; and incidents of early years—Promise of talent—Completion of his education at school.

To record the excellencies of departed worth, and to endeavour to perpetuate their remembrance is a tribute no less due to the present than to succeeding generations. Biography, indeed, has usualy selected, as the subject of its memoirs, the lives of heroes and statesmen, in preference to the milder though more useful virtues of the pious and the good; because the passions and interests of men never fail to be excited by the achievements of war, and the disclosures of the cabinet. But in pleading the cause of religious biography, may we not urge the superior importance of its subject, and the hallowed tendency of its aim? Is the skill and discernment, employed in increasing the resources and glory of earthly kingdoms, to be compared with the divine science of saving immortal souls? Are the triumphs of the cause of God less real, because they are eternal? Are its victories less interesting, because their object is to contract the limits of death and sin, and to extend the empire of the Son of God? It is no small praise to the age in which we live, that religion begins at length to assume the pre-eminence which its high claims and heaven-born character demand. The drama of human life has long been characterized by portentous events; and reflecting minds seem disposed to recognize in the past convulsions of empires, as well as in the elements of discord that are silently preparing the way for new conflicts, that an Almighty hand intends to make these events subservient to the accomplishment of his purposes, and to the establishment of his kingdom.

Among those who have contributed to the revival of religion in the present day, the subject of the following memoir stands highly distinguished. His name has been too long associated with every exertion to promote the growth of piety, both at home and abroad, not to have excited a very general solicitude for whatever may illustrate the history and character of a man, who has so often delighted the public by his eloquence, stimulated it by his zeal, and edified it by his example. It is to comply with this desire, as well as to fulfil the claims of a long and most confidential intercourse, that the present memoir is now presented.

The Rev. Legh Richmond was descended from an ancestry highly respectable on the side of both his parents, each of whom was related to some of the principal families in the counties of Lancaster and Chester. His father, Dr. Henry Richmond, practised as a physician, first at Liverpool, and afterwards at Bath, where he resided for several years. His death occurred at Stockport, in Cheshire, in the year 1806; of which place the Rev. Legh Richmond, grandfather to the subject of this memoir, was formerly rector.

Dr. Henry Richmond, was the fifth in lineal male descent from Oliver Richmond, Esq., of Ashton Keynes, in the county of Wilts, on which estate his ancestors had resided from the time of the Conquest.

The mother of Mr. Richmond was the daughter of John Atherton, Esq., of Walton Hall, near Liverpool, and by the maternal side first cousin to Dr. Henry Richmond.

As some additional account of the family appears in the progress of this work, recorded by his own pen, any farther statement in this place is superfluous.

Legh Richmond was born at Liverpool, on January 29th, 1772. It was his privilege to have a most estimable mother, endued with a superior understanding, which had been cultivated and improved by an excellent education and subsequent study. In addition to her natural talents and acquirements, she uniformly manifested a deep sense of the importance of religion.

This affectionate and conscientious parent anxiously instructed him, from his infancy, in the Holy Sriptures, and in the principles of religion, according to the best of her ability; a duty which was subsequently well repaid by her son, who became the happy and honored instrument of imparting to his beloved mother clearer and more enlarged views of divine truth than were generally prevalent during the last generation. It seems highly probable that the seeds of piety were then sown, which in a future period, and under circumstances of a providential nature, were destined to produce a rich and abundant harvest.

Ye that are mothers, and whose office it more peculiarly is to instil into the minds of your offspring an habitual reverence for God, and a knowledge of the truths of the Gospel; be earnest in your endeavors to fulfil the duties which Providence has assigned to you, and which your tenderness, your affection, and the constant recurrence of favorable opportunities so admirably fit you to discharge. Consecrate them to God in early youth; and remember that the child of many prayers is in possession of a richer treasure than the heir of the amplest honors and the highest dignities; for the child of many prayers can never perish, so long as prayer is availing. To faith all things are possible, and the promise stands firm, " I will pour my spirit upon thy seed, and my blessing upon thine offspring,"—Isa. xliv, 3. Pray then for them, and with them. There is an efficacy in the bended knee, in the outstretched hand, in the uplifted heart, in the accents of prayer issuing from the lips of a mother, suplicating God to bless her child, which faith may interpret for its encouragement, and the future shall one day realize. There is also a solemnity in the act itself, peculiarly calculated to elicit all the best feelings of the heart, and to quicken it in the diligent use of the means most adapted, through divine mercy to insure the blessing.

Discouragements may arise—impressions that once excited hope may vanish—the fruit may not be apparent; yet, in after times, under circumstances of the most unpromising nature—amid scenes, perhaps, of folly, vice, and dissipation —or in the more sober moments of sickness and sorrow; the remembrance of a praying mother may present itself with overwhelming emotions to the heart. The events of early days may rise up in quick succession before the mind, until the long-lost wanderer, recovered from his slumber of death and sin, may live to be a monument of the pardoning mercy of God, and his last accents be those of gratitude and praise for a pious mother.

It was in the period of Legh Richmond's childhood, that the accident occurred which occasioned the lameness to which he was subject during the remainder of his life. In leaping from a wall, he fell with violence to the ground and injured the left leg, so as to contract its growth, and impair its strength. It is a remarkable coincidence that somewhat of a similar occurrence befel one of his own sons, and was attended with precisely the same effects. It was in consequence of this accident, that Mr. Richmond received the rudiments of his early education under the sole tuition of his father, who was an excellent classical scholar, and well acquainted with literature in general.

In addition to his proficiency in classical and other elementary studies, he made considerable progress, during this period, in the science of music ; a predilection for which, he retained to the end of his life.

The activity of his mind soon began to develope itself. Some specimens of the productions of his early years have been preserved by the partiality of his friends ; and as youthful talent generally delights to assume a poetic form, his first efforts were devoted to the Muses.

We insert the following, which were written when he was twelve years of age.

Before the earth and sea to man were given,
Or stars were spotted o'er the crystal heaven ;
The face of nature was throughout the same—
A rugged heap, and Chaos was its name ;
Nor any thing but piled up heaps were there,
And earth and sea were mixed with fire and air :
No radiant sun by day afforded light,
Nor waning Phoebe shone in midst of night :
Nor earth self-poised in fluid air was placed,
Or sea, with circling arms the earth embraced.

ON THE NORNING.

Behold, the earth is clad in sober grey,
And twinkling stars foretel the approach of day.
The hare runs timid o'er the bladed grass,
And early shepherds on the meadows pass.
In splendid majesty the morning star
Welcomes Aurora, in her rosy car.
The lark, the early herald of the morn,
Whose tender sides soft gentle plumes adorn,
Flies from her nest above all human sight,
And to the skies sublime she bends her flight.
Her pleasing notes the ambient hills repeat,
And day o'er half the world resumes its seat;
The splendent sun's etherial light appears.
And nature wipes away her dewy tears.

A few lines in imitation of Pope, may be considered as no unsuccessful illustratration of the poet's rule.

"'Tis not enough, no harshness gives offence,
The sound should seem an echo so the sense.'—
The line should soften when the bleat of sheep,
And gentle zephyrs soothe to placid sleep;
When din of ratling thunderbolts is heard,
The roughest words to softer are prefered.
When purling rivulets translucent glide,
The liquid letters then should form a tide.

Within a labyrinth, the line seems vext,
Mazy, inextricable, and perplext,
But when the rougher storms fierce range on high,
And heave the angry billows to the sky;
When rattling rain comes hissing down in showers,
And to the whirlpool in a torrent pours,
The line should rage, and every letter move,
As if great Jove was storming from above.

In the year 1784, when Legh Richmond was in his thirteenth year, he was consigned to the care of Mr. Breach of Reading, for the purpose of obtaining further assistance on account of his lameness, as well as to pursue the course of his education. He was subsequently removed to Blanford, in Dorsetshire, and placed under the tuition of the Rev. Mr. Jones, vicar of Loders, and curate to Blanford; and having made a very creditable proficiency in his studies, and completed his education at school, he was finally sent, in the year 1789, being then seventeen years of age, to the university at Cambridge.

CHAPTER II.

Comprising the period from his entrance at the University, to his marriage and acceptance of the curacy of Brading in the Isle of Wight.

Mr. Richmond was entered at Trinity College, Cambridge, in the month of August, 1789. The following particulars have been communicated in a letter from the Rev. A. J. Crespin, vicar of Renhold, Bedfordshire, a contemporary of his in the University, and with whom he formed an intimate friendship, which continued to the period of his death.

"I perfectly well remember that our dear departed friend came to Cambridge for admission about Midsummer, in the year 1789. I was just one year his senior. It was then the custom at Trinity College, that one of the under graduates should take the candidate for admission to the dean, and to one or two others, and then to the master for examination. It fell to my lot to perform this office for Legh Richmond, and thus our friendship commenced. He came into residence, according to the usual plan, in the following October; we were both among the candidates for foundation scholarships, and after a public examination of two or three days, we were happy on finding our names among the successful candidates; and as we afterwards dined every day at the same table, the bands of our friendship were drawn still closer. * * *

"I can with perfect truth affirm, that during the undergraduateship of Mr. Richmond, he applied himself closely to his studies, and was considered and acknowledged by all, to be a young man of great abilities and correct conduct."

A letter from the Rev. William Tate, chaplain of the Dock-yard, Portsmouth, and tutor of the Naval Academy, contains a further and more detailed account of Mr. Richmond's residence at college.

"Mr. Richmond and myself were of the same year at Cambridge, and had the same college tutor, the late Rev. Thomas Jones. We were not, however, in the same lecture room till within a year of our taking the degree of A. B.; hence, our intimacy did not commence till about the beginning of 1793. Mr. Richmond came to college with a high character for his proficiency, both in classics and mathematics. In fact, I often heard him spoken of as likely to be one of the third or fourth highest wranglers. At the annual college examination in May, he was each year in the first class, and consequently was a prize-man. I do not recollect that he ever was a candidate for a University prize; indeed I think that although he was an extremely good classic, he did not consider himself sufficiently practised in writing Greek or Latin verse, to venture a competition in this respect with the distinguished men from the great public schools.

"That he had a great fondness for social life is not to be wondered at, as he was so well informed on most subjects, and had such a fluency of language, that conversation with him never flagged, and his company was generally acceptable. He visited at the Lodge, Dr. Postlethwaite being then master, and was noticed by some of the senior fellows, in consequence, I presume, of their having been friends of his father, Dr. Richmond, who had himself been a fellow of the college, and whose name stands in the Tripos as having been the tenth senior optime, in January, 1764.

"Mr. Richmond's great recreation was music, in which I suppose you are aware he was eminently skilled. He always had a piano-forte in his room, and played on the organ also. To any tune he could, as he played, make an extempore thorough bass. His musicial talents gave rise to a great intimacy and friendship with the late Dr. Hague, the professor of music, and also with Dr. Jowett, then tutor of Trinity Hall, who used to have frequent musicial parties at his apartments, at which I believe Mr. Richmond was generally present. He was at all times attentive to the studies of the University, and preserved, throughout, the character of a reading man. Mr. Copely (now the Lord Chancellor) had apartments directly under those of Mr. Richmond, and as they were both reading hard, they commonly, for some months before taking the degree of A. B., had coffee together after midnight. He went through the public exercises of the schools, preparatory to his degree, with great credit, and was accordingly placed by the moderator in the first class. He did not, however, go into the senate-house to stand the final examination, owing to ill-health. Dr. Butler, master of Harrow school, was the senior wrangler, and Mr. Copely the second; and I have a printed Tripos for 1794, now lying before me, at the bottom of which are the following words:—

Œgrot. { Ds. Ashworth, Eman. } In Ima Quæstionistarum classe modera-
{ Ds. Richmond, Trin. } toribus censebantur.

"I believe our year was the last in which those who went out Œgrot, in the first class, were noticed in the Tripos. Ever since, the names of such graduates have been omitted in the list of honors; and the Cambridge, Calendar, in giving a list of honors for each year, has omitted the names of the Œgrot, in 1794, and all the preceding years, although they were actually printed in the original lists. Mr. Richmond was, for some years, collecting materials for a great work, which he intended to publish, on the theory as well as history of music. After taking his degree, he applied himself with great ardor to his favorite study, and took much pains to provide materials for his intended musical publication, which he hoped might be ready for the press in the course of two or three years. I have frequently sat with him, while, for hours together, he was making experiments with his musical plates, of which he had a great number, some of glass and some of copper, of all the common regular forms; as circles, ellipses, squares, rhombuses, pentagons, &c. These he screwed down at a particular point, so as to be perfectly horizontal; and then, having sprinkled fine sand over the surface, the bow of a violin was drawn across the edge, so as to draw forth a musical note; and, by the vibration thus caused, the sand was shaken from the vibrating parts, and became collected in one line or more, formed by quiescent points. It seemed very remarakble, that whenever that particular note which was the fundamental of any plate, was sounded by it, the sand invariably took the form of a cross, having its centre in the centre of the plate. All other notes which could be sounded by the same plate, diverged from the fundamental note, according to a certain scale; and every one caused the sand to take a different form. Sometimes it seemed to take the figure of two opposite hyperbolas; but in whatever form it rested, the figures on the different sides of a straight line, drawn through the centre of the plate, were exactly the counterparts of each other. The lines formed by the quiescent points, in the vibrations of such plates, were calculated by Euler, as may be seen by the Transactions of the Imperial Society of Petersburgh (*Acta Petropolitana*;) but the results are little satisfactory, being commonly expressed in hyperbolic forms, and not assuming a tangible shape.

"About this time Mr. Richmond was member of a small club, formed by six or eight Trinity men, for the discussion of philosophical subjects. They met once a week, at each other's rooms; and, to prevent expense in giving suppers, nothing more was to be provided than red-herrings, bread, cheese, and beer. Hence they called this society the "Red-herring Club." The respectability of the members appears from this circumstance, that nearly every one obtained a fellowship. Mr. Richmond took a leading part at this time in another small society, which was named "The Harmonic Society." The members were musical amateurs, who, in turn, gave a concert every fortnight, at which, with the help of two or three hired musicians, they performed pieces out of Handel and other celebrated composers, together with catches, glees, &c. In 1796 was published, by Mr. Dixon, a townsman of Cambridge, and one of the members of the Harmonic Society, a collection of glees and rounds, for three, four, and five voices, composed by the members of that society. In this publication, out of seventeen pieces, seven were contributed by Mr. Richmond.

"In 1796, Mr. Richmond began seriously to think of taking orders, and of marrying on a curacy. In that situation, he intended conscientiously to do his duty, though he had not the deep sense he afterwards entertained of the vast importance and responsibility of the charge he was about to undertake."

The important period to which Mr. Tate alludes was now arrived, when it became necessary that he should no longer delay his choice of a profession,—that choice, which exercises so powerful an influence over all the events and circumstances of future life, and in which our usefulness and moral responsibility are so deeply involved.

It was the wish and intention of Dr. Richmond that his son should direct his attention to the law, with the view of being called to the bar; but the predominant views of his mind after taking his degree, will appear in the following letter:—

Cambridge, Feb. 18, 1794.

"My dear Father,—It has long been my wish to write to you on the subject which has occupied so much of my attention of late; and on which, during the solemn interval of my confinement, I had more frequent opportunities of meditating than on any former occasion. I hope and trust that I have thought more seriously on this subject, and have pursued a more regular train of sound reasoning and self-examination on account of my illness, than if I had enjoyed an uninterrupted series of good health. The time is now arrived when, after having passed through the regular forms of an academic education, it is expected that a young man should select his profession; and on the foundation (which he either has, or ought to have laid in the university) of sound learning and good morals, should begin to raise a superstructure of such materials as may render him an ornament to his profession, and a satisfaction to his friends.

"I should here feel myself guilty of much ingratitude, or at least of much unpardonable neglect, if I did not, at this period of my life, return you my most sincere and unfeigned thanks for the repeated testimonies of affection and generosity, which I have experienced for upwards of two-and-twenty years at your hands: more especially do I feel myself indebted to you, during the last four years, for placing me in a situation in which I have enjoyed numberless happy hours; have formed friendships and connexions, which are a source of honest pride and satisfaction; and have had an opportunity (which I hope I have not entirely thrown away) of making great proficiency in such studies and acquirements, as must and will be the chief basis of my future usefulness and happiness. If such be the obligations which I owe to your kindness, what must be my insensibility to every tie of affection, and to every principle of honorable feeling, were I deficient in my expressions of gratitude to the benevolent author of so many blessings. Indeed, sir, I am neither ungrateful nor insensible. It has not been my custom, hitherto, to make long professions, nor to enter into any detail of my internal feelings; and, perhaps, owing to a deficiency of this kind, I may have suffered in your opinion, on some particular occasions, more than I deserved. It now appears, therefore, to be the more advisable to unfold myself at large, observing, at the same time, that the chief faults and errors of which I hitherto have been, and of which I am still, I fear too susceptible, have not arisen from any source of moral depravity, or inate viciousness; but from an evil, which I see much too prevalent among young men, and from the contagion of which I have not been entirely able to escape; I mean, the want of resolution to resist temptation, when it is opposed to their better convictions. A very moderate acquaintance with the younger part, at least, of mankind, will convince any observer, that a certain degree of irresolution is by no means inconsistent with many better quailities, and often has its origin rather in the influence of external example, than in any real viciousness of the heart. But I can truly say that I am very desirous of becoming such as your most sanguine wishes could expect, and I look up to a superior Power for assistance not to violate these my resolutions.

"It appears to me, that in reviewing the respective merits of the different professions, and in determining upon one of them, a very intimate self-examination is requisite, previous to the formation of any fixed resolution. It has been my endeavor for five months past to pursue this difficult undertaking; and I hope I have not failed in the attempt. The church and the law are the two subjects to which I have directed my attention. I have consulted my own inclinations, abilities, deficiencies, merits, and demerits, and examined them in as many points of view as I have been able, in order to determine which of those professions was the best calculated to promote my own happiness, and the welfare of others. My present determination is in favor of the former, principally from the following considerations. The sacred profession is in itself without doubt the most respectable and the most useful in which any man of principle and education can possibly be engaged. The benefits which it is the province of the clergyman to bestow on his fellow-creatures are more widely disseminated, and are in themselves more intrinsically valuable, than those of every other profession or employment united together. To a conscientious mind, therefore, that line of life appears to be the most eligible, in which he may be enabled to do the most solid good to mankind.

"One further argument with myself for preferring the church to the law is, that I have found, from four years' experience, a strong inclination to study several branches of literature, which are far more connected with the church than with the law, as neither their nature nor the time requisite to be bestowed upon them would allow the lawyer to exercise himself in them. What these are shall be the subject of future information to you. At present, my desire of becoming a VERY good general scholar is so much stronger than that of becoming an EXTREMELY good, particular one, that I am convinced I could not throw aside the hopes of pursuing my favorite views in that way, and dedicating myself solely to one, and that perhaps not the most inviting, without the utmost regret. Your affectionate son, LEGH RICHMOND."

In these views Dr. Richmond ultimately expressed his acquiescence, though his own wishes inclined him to recommend the choice of the bar; and thus was the profession of the church determined upon, for which he subsequently proved to be so singularly qualified, and in which his influence and services were so widely felt and acknowledged.

He continued to reside at Cambridge 'till the end of the Midsummer term, in 1797, pursuing those studies which were more immediately connected with his future destination.

The following letter, the last he wrote from college to his father, expresses his sentiments more fully on the subject of the ministry, and of his preparation for those duties, on which he was now on the eve of entering. It is dated June 30th, 1798:—

"My dear father,—I take this opportunity of returning you my most hearty and sincere thanks for all your kindness to me during my stay at Cambridge, for nearly the last eight years. I look back on the time which I have there spent, with a considerable mixture of pain and pleasure. That I have done things which I ought not to have done, and neglected to do things which I ought to have done, is most true: yet have I added very considerably to my stock of literary information—have gained the good will and approbation of many respectable and good men—have made acquaintances and friends of several literary and worthy characters—have enabled myself, I trust, by the improvement of my abilities, such as they are, hereafter to maintain myself. I have also had an opportunity of contemplating men, manners and morals to a very extensive degree; and finally, in an age of much infidelity, and surrounded by many, whose principles savored strongly of irreligion, I have built up a fabric of confidence in, and love for, that holy religion of which I am now a professor. To this I ultimately look as my future guide through life, and hope it will enable me to bear with fortitude those evils which may be in store for me; for who can expect exemption? In return for these advantages, I have to offer you my gratitude, and my affection; and let what will hereafter become of me, bear in mind that it is not in the power of any thing human to lessen either the one or the other. I am now preparing to undertake what I cannot but consider as a most serious and weighty charge—the sole responsibility, as resident clergyman, of two parishes. So far as information is required, I hope I have not labored in vain; so for as good resolution is concerned, I trust, I am not deficient: as regards my success and future conduct in this important calling, I pray God's assistance to enable me to do my duty, and to become a worthy member of the Established Church; a church founded on the purest and most exalted principles of unsophisticated Christianity, as delivered by its divine Author himself, and confirmed and explained by his inspired successors. The character of a fashionable parson is my aversion; that of an ignorant or careless one, I see with pity and contempt; that of a dissipated one with shame; and that of an unbelieving one with horror. I wish you to read a little book lately published, entitled, 'Dialogues on the Amusements of Clergymen.' You will be pleased with it, as will my mother also, I am certain. I am very busy preparing sermons for my future flock. It requires much practice to write with fluency and ease. Believe me to be, with every sentiment of regard and affection,—Your son, L. Richmond."

"*To Dr. Richmond,*
Grecian Coffee House, London."

Mr. Richmond was ordained deacon in the month of June, 1797, and took the degree of M. A., the beginning of July, in the same year. On the 22d of the same month, he was married to Mary, the only daughter of James William Chambers, Esq., of the city of Bath; immediately after which he proceeded to the Isle of Wight, and entered upon the curacies of the adjoining parishes of Brading and Yaverland, on the 24th of July. He was ordained priest in February, 1798.

CHAPTER III.

His entrance on his professional duties—Remarkable change in his views and conduct, and the incident that occasioned it—Reflections on the foregoing event.

Mr. Richmond appears to have entered on the ministry with the desire and aim of discharging its important duties in a conscientious manner; and he manifested such propriety of conduct in his moral deportment, and in the general duties of his new charge, as to procure for him the character of a highly respectable and useful young clergyman. A few months, however, after his residence at Brading, a most important revolution took place in his views and sentiments, which produced a striking and prominent change in the manner and matter of his preaching, as well as in the general tenor and conduct of his life. This change was not a conversion from immorality to morality; for he was strictly moral, in the usual acceptation of the term. Neither was it a conversion from heterodoxy to orthodoxy; but it was a conversion from orthodoxy in name and profession, to orthordoxy in its spirit, tendency and influence. But before we indulge in any further remarks, it is necessary to record the particulars of the occurrence to which we have alluded. Shortly after he had entered on his curacies, one of his college friends was on the eve of taking holy orders, to whom a near relative had sent Mr. Wilberforce's "Practical View of Christianity." This thoughtless candidate for the momentous charge of the Christian ministry forwarded the book to Mr. Richmond, requesting him to give it a perusal, and to inform him what he must say respecting its contents. In compliance with this request, he began to read the book, and found himself so deeply interested in its contents, that the volume was not laid down until the perusal of it was completed. The night was spent in reading, and reflecting upon the important truths contained in this valuable and impressive work. In the course of his employment, the soul of the reader was penetrated to its inmost recesses; and the effect produced in innumerable instances, by the book of God, was in this case accomplished by means of a human composition. From that period his mind received a powerful impulse, and was no longer able to rest under its former impressions. A change was effected in his views of divine truth, as decided as it was influential. He was no longer satisfied with the creed of the speculatist—he felt a conviction of his own state as a guilty and condemned sinner, and under that conviction, he sought mercy at the cross of the

Saviour. There arose in his mind a solemn consciousness that, however outwardly moral and apparently irreproachable his conduct might appear to men; yet *within*, there was wanting that entire surrender of the heart, that ascendency of God in the soul, and that devotedness of life and conduct, which distinguishes morality from holiness—an assent to divine truth, from its cordial reception into the heart; and the external profession of religion, from its inward and transforming power. The impressions awakened were therefore followed by a transfer of his time, his talents, and his affections, to the service of his God and Saviour, and to the spiritual welfare of the flock committed to his care. But while his mind was undergoing this inward process, it is necessary to state how laborious he was in search after truth. The Bible became the frequent and earnest subject of his examination, prayer, and meditation. His object was *fontes haurire sacros*, to explore truth at its fountain head, or, in the emphatic language of Scripture, to "draw water out of the wells of salvation."—Isa. xii. 3. From the study of the Bible, he proceeded to a minute examination of the writings of the Reformers, which, by a singular coincidence, came into his possession shortly after this period; and having from these various sources acquired increasing certainty as to the correctness of his recent convictions, and stability in holding them, he found, what the sincere and conscientious inquirer will always find, the Truth; and his heart being interested, he learnt truth through the heart, and believed it, because he felt it.

His own account of the effect produced on his mind by the perusal of Mr. Wilberforce's book, will excite the interest of the reader. Speaking of his son Wilberforce, he remarks:—

"He was baptized by the name of Wilberforce, in consequence of my personal friendship with that individual, whose name long has been, and ever will be, allied to all that is able, amiable, and truly Christian. That gentleman had already accepted the office of sponsor to one of my daughters; but the subsequent birth of this boy, afforded me the additional satisfaction of more familiarly associating his name with that of my family. But it was not the tie of ordinary friendship, nor the veneration which, in common with multitudes, I felt for the name of Wilberforce, which induced me to give that name to my child: there had for many years past, subsisted a tie between myself and that much-loved friend, of a higher and more sacred character than any other which earth can afford. I feel it to be a debt of gratitude, which I owe to God and to man to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr. Wilberforce's book on 'Practical Christianity,' I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained, and just entrusted with the charge of two parishes in the Isle of Wight, I had commenced my labors too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed amongst my academical and literary associates. The scriptural princples stated in the 'Practical View,' convinced me of my error; led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger; humbled my heart, and brought me to seek the love and blessing of that Saviour, who alone can afford a peace which the world cannot give. Through the study of this book, I was induced to examine the writings of the British and Foreign Reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart, for now a long period of time, not to feel and to confess, that to this incident I was indebted, orginally, for those solid views of Christianity, on which I rest my hope for time and eternity. May I not, then, call the honored author of that book my spiritual father? And if my spiritual father, therefore my best earthly friend? The wish to connect his name with my own, was natural and justifiable. It was a lasting memorial of the most important transaction of my life; it still lives amidst the tenderness of present emotions, as a signal of endearment and gratitude; and I trust its character is imperishable."

Though Mr. Richmond's mind and heart were experiencing the remarkable change that has been recorded, it is necessary to state that the regularity and decorum with which he was previously discharging his duties, far exceeded those of many other ministers. If then, notwithstanding these exertions, he was still conscious how much he fell short of the standard of ministerial faithfuless and zeal, and the requirements of personal holiness; may we not ask, what ought to be the convictions of those who evince a far less degree of earnestness, where the claims are precisely the same, and the obligations to fulfil them are equally binding? If he felt the need within, of a more operative principle of divine grace, as the only genuine source of inward and external holiness; what must be their state who, with greater deficiencies, experience no conflict of the mind, no secret misgivings of the conscience? If, in his ardent inquiry after truth, he meditated over the sacred page, and explored the voluminous writings of the Reformers; what is their responsibility who rest in a system, without an endeavor to ascertain its correctness; who give to the world the hours sacred to prayer and study; or who appropriate their time to objects, which, however praiseworthy in themselves, are not sufficiently identified with their profession, nor calculated to promote their advancement in grace and holiness?

But we would pursue this object farther, and demand, if conversion, or a change of heart and life, be necessary in all men, because all naturally partake of the principles of inward corruption, how much more is it necessary to him who officiates in holy things; and who, by the titles that designate his character and office, is supposed to contract engagements of the highest and most sacred import?

And yet the very nature and necessity of conversion is questioned by some, in opposition to the most express declarations of Holy Writ;* thus proving their own need, at least, of that conversion, the possibility of which they so heedlessly dispute. A distinguished and excellent prelate, in our own day,† has merited well of the Christian public, for inviting attention to this subject. In the diocese of St. David's, a prize was offered for the best Essay on the signs of conversion and unconversion in ministers of the Established Church.‡

This was at once recognizing the doctrine, as well as the necessity of conversion. It drew the line of demarcation between true piety, and that which bears only the external garb. It admitted the conversion of some, it doubted the conversion of *all*; and by instituting an inquiry into the signs and evidences by which the distinction is to be known, it held out a beacon to discriminate the true and faithful pastor from the bold and unauthorised intruder. Let it be remembered too, that this doctrine is avowedly maintained, and the belief and experience of its truth no less avowedly professed, by every candidate, in the form and ceremony prescribed by our own church for ordination—that on this occasion he is solemnly asked, whether he trusts that he is inwardly moved by the

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* See Matt. xviii. 3; John iii. 5; Acts iii. 19; Eph. iv. 24.
† The present Bishop of Salisbury, formerly Bishop of St. David's.
‡ See Wilks's Prize Essay on the above subject.

Holy Ghost, to take upon himself the sacred office? To which he deliberately answers, "I trust so." And that, if terms be significant of things, and professions mean what they are supposed to imply, this call of the Holy Spirit denotes a series of qualifications, of which the real conversion of the heart is the primary and most indispensable. It is on the authority of this declaration, and the supposed sincerity of its avowal, that he is permitted to officiate at her altars, and that the dispensation of the Gospel is committed to his hands; and therefore, the absence of this qualification is not merely a fraud, and an act of perjury, aggravated by the solemnity of the occasion, and by the bold profanation of holy things, but a crime of a still higher magnitude. Souls are betrayed, for every one of which he must render an account to Him who has authoritatively proclaimed, "their blood will I require at thine hand."

Another very important lesson to be learnt from the preceding narrative, is the necessity of discriminating morality from religion. The principal error in Mr. Richmond's former views, consisted in this, viz. that they were deficient in the grand characteristic features of the Gospel. Not that he actually denied a single doctrine which the Gospel inculcates; but his conceptions were far from being definite, clear, and comprehensive. They wanted the elevation and spirituality of the Christian System. They were founded more on the standard of morality, than on the principles of the Gospel; and there fore were defective as it respects the *motive* and *end* of all human actions, the two essential properties that constitute an action acceptable in the sight of a holy God. A Heathen may be moral, a Christian must be more; for though true religion will always comprise morality, yet morality may exist without religion. There was a confusion also in his notion of faith and works, and of the respective offices and the design of the law and of the Gospel. The Saviour was not sufficiently exalted, nor the sinner humbled; and there was wanting *the baptism of "the Holy Ghost and of fire.*"—Matt. iii. 11. His sermons, partaking of the same character, were distinguished indeed by solidity of remark, force of expression, strong appeal to the conscience, and a real and commendable zeal for the interests of morality; but they went no further. As regarded the great end of the Christian ministry—the conversion of immortal souls—they were powerless; for moral sermons can produce nothing but moral effects; and it is *the Gospel alone that is "mighty through God to the pulling* *down of the strong holds of sin; and bringing into captivity every thought to the obedience of Christ.*"—2 Cor. x. 4, 5.

There was, indeed, an external reformation produced among his people; but the renovation of the heart, the communion of the soul with God, the inward joy and peace of the Gospel, and the hope full of life and of immortality—these were not experienced and felt, because they were not known: and they were not known, because they were not preached: and they were not preached, because they were not adequately understood by the preacher. And is there no ground for apprehension that the same deficiency still exists amongst us to a considerable extent? Are the peculiar doctrines of Christianity commonly brought forward with sufficient clearness, fidelity, and zeal? Are the corruption and the lost state of man, the mercy of God in Christ, the necessity of a living faith in the Saviour, the office of the Holy Spirit in his enlightening, converting, and sanctifying influences*—are these grand themes of the Christian ministry urged with the prominence that their incalculable importance demand? Deficiencies in points like these are serious impediments to the growth of true religion, and cannot be too sedulously reproved by those who are the constituted guardians of sound doctrine. For with the mere moralist, the grandeur of the Christian dispensation—the divine love so conspicuous in the whole of its stupendous plan—the beauty, order, and symmetry of its several parts are all reduced to the rank and level of a secondary and subordinate scheme. Christ is not the centre of the system, but rather occupies the extreme point; and is brought in as a last expedient to cover the nakedness and insufficiency of our own works. The moralist, according to his own creed, does all that he can and then—looks to his Redeemer to perform the rest. On the other hand, where the moralist ends, the believer begins. With him, every work is begun, continued, and ended in God. He draws from above every motive for his obedience, every promise for his encouragement, and strength to subdue all his corruptions. Christ is the sun that illuminates his moral horizon, the living water to refresh his thirst, the heavenly manna by which he is fed, the first and the last, the beginning and the end, the Alpha and Omega, the "all and in all."—Col. iii. 11. He is the Prophet, by whose wisdom he is taught; the Priest by whose sacrifice he is pardoned; the King, by whose authority he is swayed; and the Shepherd, on whose tender care he reposes all his wants. What then is the remedy for the defects to which we have alluded, and for the fatal consequences resulting from them ?—The knowledge of the Gospel ; and the full, free, and faithful declaration of its truths. There must be its tidings on the lips, its grace in the heart, and its holiness in the life of the preacher. Such was the case in the instance of Mr. Richmond, after the change above recorded ; and crowded auditories, an inquiring people, and numerous conversions were the happy result. And such will ever be the case where the Gospel is faithfully preached. The same causes will always produce the same effects. The blind will receive their sight, and the lame walk, and the deaf hear, and the spiritually dead be raised to ilfe eternal.

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* See Dr. Owen's celebrated Work "On the Holy Spirit," and Doddridge's "Seven Sermons on Regeneration," for an able elucidation of this subject.

CHAPTER IV.

Developement of his character—Dedication of his time and thoughts to profitable objects—Fondness of the scenes of nature—Spiritual reflections upon them—Zeal in his ministerial duties—Letters and Diary—Remarks.

In the preceding chapter, we have recorded the remarkable change of which Mr. Richmond was the subject, and explained its nature and character. We shall now proceed to illustrate it by its effects, which form the best evidence of its existence, and one of the strongest arguments for its necessity. With this view, we shall consider its operation and influence on the qualities of his mind and heart—on his ministerial habits—his epistolary correspondence—and in the more solemn and impressive exposure of the inward recesses of his soul.

In our intercourse with men, we meet with an almost endless diversity of character ; and he who studies human nature is apt to classify those who are the subjects of his contemplation, according to their respective shades and gradations. But how painful is the discovery, when we see persons endowed with finer qualifications of the mind, and the most interesting sensibilities of the heart, wasting on unprofitable objects the powers which, if rightly directed, might render their possesor the instrument of extensive usefulness and good. We seem to behold a beautiful and imposing structure, but it is not occupied by the rightful owner. The lord of the mansion is absent, and a stranger has usurped his place. We turn with disappointment from the contemplation ; nor can we withhold the prayer that ere long the fatal illusion may cease, and the chain of the captive be broken.

In Mr. Richmond, every qualification became consecrated to religion. His imagination, taste, affections, and endowments received an impulse which directed all their energies to the glory of God, and to useful and profitable purposes.

To illustrate what we have said, we subjoin the following passage from one of his popular tracts, which, while it shews his powers for descriptive scenery, proves at the same time how much his admiration of the scenes of nature was made the occasion of elevating the heart to God.

"It was not unfrequently my custom, when my mind was filled with any interesting subject for meditation, to seek some spot where the beauties of natural prospect might help to form pleasing and useful associations.

"South-eastward, I saw the open ocean, bounded only by the horison. The sun shone, and gilded the waves with a glittering light, that sparkled in the most brilliant manner. . . . On the north, the sea appeared like a noble river, varying from three to seven miles in breadth, between the banks of the opposite coast, and those of the island which I inhabited.* Immediately underneath me, was a fine woody district of country, diversified by many pleasing objects. Distant towns were visible on the opposite shore. Numbers of ships occupied the sheltered station which this northern channel afforded them. The eye roamed with delight over an expanse of near and remote beauties, which alternately caught the observation, and which harmonised together, and produced a scene of peculiar interest."

The reflections awakened by these scenes are thus expressed:—

"How much of the natural beauties of Paradise still remain in the world, although its spiritual character has been so awfully defaced by sin? But when divine grace renews the heart of the fallen sinner, Paradise is regained, and much of its beauty is restored to the soul. As this prospect is compounded of hill and dale, land and sea, woods and plains, all sweetly blended together, and relieving each other in the landscape: so do the gracious dispositions, wrought in the soul, produce a beauty and harmony of scene, to which it was before a stranger."

We insert one more brief reflection.

"What do they not lose, who are strangers to serious meditation on the wonders and beauties of created nature! How gloriously the God of creation shines in his works! Not a tree, nor leaf, nor flower; not a bird, nor insect, but proclaims in glowing language, "God made me.'"

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* The Isle of Wight.

In his parochial engagements, we find him fulfilling all the duties of an active and zealous parish priest. The important and essential doctrines of the Gospel were now made the powerful and affecting themes of public addresses. As we shall have occasion hereafter to enter into a more minute detail of the subject and manner of his preaching, it is sufficient in this place to observe, that man's fallen and ruined state, and his deliverance and redemption by Jesus Christ, formed the grand outline of his discourses; and if the degree in which the truth is preached be best estimated by its effects, he could appeal to unquestionable evidence of his faithfulness; for God blessed his testimony, and numerous converts were the seals of his ministry. In addition to the usual and appointed duties of the Sabbath, he visited his flock, and went from house to house, taking care not to make these opportunities the mere occasion of friendly and condescending intercourse, but the means of real improvement, and spiritual edification. The children of Brading were also the objects of his tender solicitude. They were in the habit of repairing to him every Saturday for the purpose of religious instruction; and his memoir of "Little Jane" records one of the happy results of these youthful meetings.

Within the parish of Brading was situated the hamlet of Bembridge, at the distance of about two miles. To this place Mr. Richmond went once in every week to expound the Scriptures, and to meet those who, through age and infirmity or other causes, were unable to attend the parish church. A chapel of ease has since been erected, and consecrated in the summer of 1827. He had likewise the care of the parish of Yaverland; and as the scenes of his early piety and zeal cannot but be interesting to his numerous friends, and the following description presents them vividly to the imagination, we insert it in his own words:—

"I had the spiritual charge of another parish, adjoining to that in which I resided. It was a small district, and had but few inhabitants. The church was pleasantly situated on a rising bank, at the foot of a considerable hill. It was surrounded by trees, and had a rural, retired appearance. Close to the church-yard stood a large old mansion, which had formerly been the residence of an opulent and titled family; but it had long since been appropriated to the use of the estate, as a farm house. Its outward aspect bore considerable remains of ancient grandeur, and gave a pleasing character to the spot of ground on which the church stood. In every direction the roads that led to this house of God possessed distinct but interesting features. One of them ascended between several rural cottages from the sea shore, which adjoined the lower part of the village street. Another winded round the curved sides of an adjacent hill, and was adorned, both above and below, with numerous sheep, feeding on the herbage of the down. A third road led to the church by a gently rising approach, between high banks, covered with young trees, bushes, ivy, hedge-plants, and wild flowers.

"From a point of land which commanded a view of all these several avenues, I used sometimes for a while to watch my congregation gradually assembling together at the hour of Sabbath worship. They were in some directions visible for a considerable distance. Gratifying associations of thought would form in my mind, as I contemplated their approach and successive arrival within the precincts of the house of prayer."

His reflections on these occasions are thus interestingly expressed :—

"How many immortal souls are now gathering together to perform the all-important work of prayer and praise—to hear the word of God—to feed upon the bread of life! They are leaving their respective dwellings, and will soon be united together in the house of prayer. How beautifully does this represent the effect produced by the voice of 'the good Shepherd' calling his sheep from every part of the wilderness into his fold! As these fields, hills, and lanes are now covered with men, women, and children, in various directions, drawing nearer to each other, and to the object of their journey's end; even so 'many shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.'"

In the year 1801, he formed a society at Brading, which proved an occasion of much benefit; the rules and regulations being peculiarly calculated to promote order, sobriety and religion. This society met every Wednesday evening, and he himself assumed the office of director.* The members

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*The following regulation will afford a general idea of the character and object of this society.

"The Society will meet every Wednesday evening, when the director will attend for the purpose of explaining the holy Scriptures, the Liturgy of the Church of England, and other such godly books as he may think useful and of whom it was composed were such as had derived advantage from his ministry, and were sincerely desirous of advancing in knowledge and true holiness. A copy of the first address delivered to them, has been found among his papers, from which we extract the concluding passage :—

" In a word, my dear friends, I consider you all as deeply sensible that the care of the soul is the one thing needful, which if you neglect you will perish ; but which, if you regard with an humble, devout, and sincere heart, God will receive and acknowledge you among the number of his children. I hope more will join themselves to our society, who are in this mind and persuasion. It shall be my care to do all in my power to cherish and support you in all virtue and godliness of living ; to comfort you in affliction, to clear up your doubts, to reprove your faults, encourage your good resolutions, and to be, by God's help, a spiritual pastor among you, to lead you through the pilgrimage of this life, to the enjoyment of the glories of Paradise.

" All that I now ask, and beseech of you is, that you will be in earnest in your present professions, and strive with heart and soul to persevere in that good road, wherein I trust you now are going. And remember how sad will be the lot of those who, having put their hand to the plough, look back again, and are no longer fit for the kingdom of heaven. Be strong then in the Lord, and may his grace preserve you in your good resolutions, and bring you to the full knowledge of the excellency of Jesus Christ, and give you the greatest of all blessings, forgiveness of sins in this world, and life everlasting in the world to come. Ever be it, blessed Lord, now and evermore."

To the soldiers that were occasionally quartered in that part of the country, he was made highly useful by his preaching. The history of one of these men is remarkable. It is related at length in the " Christian Observer," for the year 1802, (p. 772.) Being too long for insertion here, we give the substance of it as follows :

" A young soldier introduced himself to Mr. Richmond, in company with one of his comrades, begging to know if he

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profitable for the instruction and edification of the members; giving them such friendly and Christian exhortation and counsel as each or all of them may require ; answering any questions which they may wish to propose, respecting the meaning and design of the word of God, and their own conduct and religious progress in general ; and joining in prayer with them to Almighty God for a blessing upon themselves, their families, their neighbours, their country, and the whole Church of God, wherever dispersed in the world."

would kindly purchase from him a few clergyman's bands, and some manuscript sermons. Being asked by what means they came into his possession, he stated, with much embarrassment, that his history was wholly unknown to his companion in arms; but that being thus urged, he would recount the painful circumstances of his past life. He proceeded to declare that he was the son of a clergyman in Wales—that he had been regularly ordained, and officiated during three years on a curacy in the county of W———; that disorderly habits, and debts, incurred without the possibility of discharging them, had brought him at length to ruin and disgrace : and that, to avoid imprisonment, he had been induced to enlist as a common soldier—that he had served in the last campaign in Holland, and was then about to proceed with the army on the expedition to Alexandria, under Sir James Abercrombie. He added, that it was to furnish himself with a few necessaries, that he was led to offer the articles in question for sale. Mr. Richmond having ascertained as far as possible, the correctness of his story, purchased them ; and afterwards held a very long conversation with him, on the awful consequences of his past life, and his unfaithfulness to the solemn and sacred engagement he had formerly contracted. The soldier seemed to be more abashed by the disclosure of his history, than impressed with the consciousness of his guilt, and the admonitions that he received. In June, 1802, the comrade who had originally accompaned him, once more called on Mr. Richmond, and stated that he was just returned from Egypt, and that the young man, in whose welfare he had taken so lively an interest, had fallen in battle, and died a true penitent—that on the evening preceding the engagement of the 21st March, he had been seized with the presentiment that he should not survive the event of the following day : and had commisioned him, (the bearer,) should he be spared to return, to inform Mr. Richmond, that the counsel he had so faithfully given to him, though it had failed at the time to impress him as it ought to have done, had ultimately sunk deep into his conscience, and produced all the effects that he could have wished ; 'tell our dear pastor,' continued he, 'that I owe him more than worlds can repay ; he first opened my heart to conviction, and God has blessed it to repentance. Through the unspeakable mercies of Christ, I can die with comfort.' The event that he had prognosticated was fulfilled ; and it was discovered that poor Mr. E——— lost his life by a cannon ball at early period in the action."

It is in the Isle of Wight that the scene is laid of those popular tracts, composed by Mr. Richmond, the reputation of which is now so widely diffused in all parts of the world. His "Dairyman's Daughter" resided at Arreton, a village six miles distant from Brading, where he was in the habit of occasionally visiting her, by particular request, during her last illness. Her name was Walbridge; and who that has read her history, can repress the emotions that such unaffected piety and sanctified affliction are calculated to awaken?

His "Negro Servant" lived in the family of an officer in the neighbourhood. His "Young Cottager" was one of his Sunday-school children, at Brading, and the first fruits of his ministry in that parish. As we shall have occasion to allude to these publications in another part of the memoir, we shall restrict ourselves to this brief allusion to incidents in the relation of which the author has excited so much interest; and in which the charms of style and beautiful representations of nature are blended with the faithful narrative of facts, and the whole made subservient to the advancement of the cause of scriptural truth.

Having described him as thus engaged in his ministerial duties, we shall here introduce a letter addressed to his friend, the Rev. Mr. T——, expressive of his views and sentiments, within the period just mentioned.

"My reading in divinity has been considerable since we last parted. The more I attend to the sacred writings, and to the sentiments of the most pious and unprejudiced authors, the more deeply sensible do I feel of the unspeakable importance of religious attainments, both in knowledge, faith, and practice. I am, at the same time, unavoidably led to see how *very, very* deficiently the Christian scheme is apprehended by the great body of the laity, and preached in many of our pulpits. The force of that admirable charge of Bishop Horsley, 1791, is strongly impressed upon my mind, and fully confirms these sentiments,* which a diligent perusal of the Bible of the primitive Fathers, and of the Reformers had previously excited.

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* Bishop Horsley had asserted, in the above charge, that there was a grievous departure, at that period, from the sound doctrines of the Reformation. See also a similar charge, published about the same time, by the Bishop of Durham.

"It is curious to see with what undisguised simplicity and plainness, many of the doctrines which are now reprobated as enthusiastical, methodistical, and puritanical, are, in one and all of these old writers, asserted and maintained. The *plain, literal* sense of our Church Articles, are by them made the *foundation* of every discourse, and of every scriptural exposition; and *practical faith* in the Holy Trinity is the first, the middle, and the last end, object, and aim of all they said, all they wrote, and all they thought. It may be answered, that modern divines admit the truth of these things also; but if they do, they explain the doctrines almost entirely away, and what is principally to be lamented, they do not make them *the ground* of their sermons. It is nevertheless, a very gratifying circumstance that so many clergyman and laymen have of late adopted an opposite way of preaching and thinking. As my valuable friend and correspondent Mr. ——— says in a late letter to me—'however thinly, comparatively speaking, they are sprinkled over the bosom of the Church, yet I trust that the maintainers of the good old principles of the Reformation are daily gaining ground; and that at this time sound doctrine is oftener preached in many of our parish Churches, than has been the case since the days of archbishop Laud.'"

In the year 1801, Mr. Richmond was invited to preach the annual Sermon in the Abbey Church at Bath, on the subject of cruelty to the brute creation, in conformity with the will of the Rev. Henry Brindley. It is to this circumstance that the following letter alludes.

Brading, March 26, 1801.

"My dearest Mother,—It gives me real and unspeakable gratification that any thing you observe in me should give you the pleasure you describe; yet I fear you overrate me. Daily do I become more and more sensible of my own deficiencies; and when I hear myself praised, my failings and corruptions seem to be magnified in the mirror of conscience and conviction. I do feel an earnest and solemn wish to be a real Christian minister of the gospel of Christ; but it is indeed a character too exalted for my expectations of attaining, and unutterable is the responsibility attached to it. To be a Christian at all, in the scriptural sense, is a business of unwearied attention, watchfulness and labor; but to be a teacher, an example, a shepherd to the flock, requires tenfold circumspection. May God make me what he wishes, in order to form that character; and may no self-sufficiency, carelessness, or presumption, ever lead me to false security, neglect of duty, or inactivity;—to all of which we are so prone by nature. In exact proportion as we struggle to rise above our natural propensities, General Satan (as good Dr. Harrington calls him,) endeavors not only to stop our progress, but to turn our very improvement into danger and a snare, by exciting pride and self-satisfaction at what we have been enabled to do. I have no objection to hearing that my preaching excited attention at Bath (though I ought to avoid every thing likely to awaken vanity,) because I am convinced that it is not so much for any thing in me, individually speaking, as in the scriptural truths which, by God's grace, I invariably endeavor to advance and expound, that approbation was manifested. I claim no praise, but that of being in earnest; and when I open the counsel of God to a congregation, I hope I feel anxious for the welfare of my hearers, and really desirous that they should, for their own sakes, 'mark, learn, hear, and inwardly digest, the Holy Scriptures,' when explained according to principles of sound orthodoxy, and evangelical truth. And, thus considering sound truth as the *matter*, and pastoral anxiety as the *manner* of my preaching, I hope to steer clear of any personal vanity, or silly presumption, in the arts of human eloquence, either written or oratorical. I have no wish to be a popular preacher in any sense but one, viz., as a preacher *to the hearts of the people.*

"What you tell me respecting my father's inability to do more for me than he does, I firmly believe; and can conscientiously assure you, that I am too grateful for what is done, to complain that more is not done. I cannot sufficiently express my sensations of thankfulness for the uninterrupted kindness which I have ever received from you both. I wish your latter years may receive every consolation from my conduct, which duty and affection can afford you. God forbid I should ever strike out of my system of divinity that nearly central part of the decalogue, 'honor thy father and mother.' I look forward with great pleasure to your promised visit, which I must, and hereby do, bespeak to be a long one. I will do every thing to make you comfortable; and have a snug room and bed quite ready for you, and a son's welcome."

"*To Mrs. Richmond, Bennet Street, Bath.*"

His sermon on the above occasion was published at the request of the congregation, which circumstance will explain the letter that follows.

Brading, March 22, 1802.

"My dearest Mother,—The vanity of authorship is proverbial, and yet I would fain hope that if I am vain, it is not a vanity of vanities, but a reasonable rejoicing on Christian grounds. As I think you will feel an interest in the subject, I will detail a correspondence, which has taken place between your son and Sir Richard Hill since the publication of the sermon on cruelty to animals."

Copy of a letter to Sir Richard Hill, Bart :—

Brading, March 13, 1802.

"Sir,—Although an entire stranger to your person, yet I am not to your character. I therefore take the liberty, without further apology, of enclosing you a tract, which I have lately been requested to publish, on a subject which, from the laudable part you took in the debate on the Bull-baiting Bill, three winters ago, I believe you to have sincerely at heart. Your known benevolence of disposition, regard for the instruction of the poor, and earnest zeal in the cause of religion, preclude my apologizing for sending you a copy on so coarse a paper, not having one of the finer ones in the house.

"Believe me with great respect and esteem,

"Your very obedient servant, L. RICHMOND."

Sir Richard Hill, in reply, to the Rev. L. Richmond :—

March 18, 1822.

"Rev. and dear Sir,

"It would not be easy for me to express the pleasure I have received from the perusal of your most excellent discourse on Gen. i. 26. The evangelical, as well as judicious and striking manner in which you have handled the subject, must forcibly recommend it to every friend of true religion and good order; and the practical part, being all along enforced on Gospel principles, will, I doubt not, make its way and prevail, where the most earnest exhortations, from lower motives, would be ineffectual. I shall very soon furnish myself with a number of copies, printed on each sort of paper. For the coarseness of yours, no apology was needful; a large sum of money is not less acceptable or useful, whether conveyed in a silken or worsted purse. I am happy to inform you that the bill to prevent the savage practice of bull-baiting will be brought forward again in the course of a few days, and I hope there is no doubt of its success;—the last bill was lost, merely by its friends fancying themselves so secure, that they did not attend to its progress through the House. I will enclose in two covers my published letter to Mr. Windham, on his opposition to the bill to prevent bull-baiting, as it is probable you may not have seen it; and subscribe myself with great truth, Rev. and dear Sir,

"Your most faithful servant, RICHARD HILL."

We insert a short extract of a letter addressed to the Rev. Mr. T. It is dated Bath, March, 1801.

"I wish I could give you any adequate idea of the exalted pleasure I have found from being introduced into a circle of religious, accomplished, and rational people here, with Mrs. H. M. at their head. I think I have received more solid practical knowledge and advantage from the conversations I have almost daily had with different individuals of this respectable party, than from any intercourse I ever enjoyed in my life. I have had the satisfaction of drawing very extensive attention in the pulpit to what I trust are statements of sound doctrine. The acceptance they have met with, also proves what may be done where the pure truth is preached without disguise, without quaintness, without affectation, and without fear."

The following letter was written about the same time, to his sister, on her marriage:—

"Forgive me, my beloved sister, if I express myself with more than customary anxiety, in now writing to you; related as I am by the nearest ties of kindred, and by the still closer bonds of love and tender friendship. I feel a lively interest in all which concerns you; and should be more than commonly happy, if a brother's prayer, and a brother's admonition, should prove in any way conducive to the welfare and advancement of a much-loved sister.

"I am desirous of seeing and knowing that you will shine in the united characters of wife, mother, mistress, friend and Christian. I feel truly and unequivocally anxious that you should not, even in appearance, sink into the mere accomplished and elegant woman. I wish you to set a right estimate upon that far more accomplished, and infinitely more useful character, which exists chiefly within the walls of your own house. Every thing depends on your first outset. By the model which your frame for your conduct *this very year*, will probably be regulated all your subsequent character and conduct, in every future station and relation of life.

"You well know the affection, and I trust will not despise the judgment and sentiments of him who speaks thus candidly and frankly to you. I am well persuaded that a young woman, to be truly respectable, must dare to be laudably singular. There always will be a certain description of persons in every place, who will wonder that you can exist without passing your time as they do; but amongst those whose esteem and opinion alone ought to regulate your own feelings and conduct, the more retired and seldom-to-be-seen wife, whose theatre of real action and real pleasure is within her own house, in the fulfilment of sober, useful, and exemplary duties, will ever be most beloved, most respected, and most befriended.

"By way of immediate occupation of your time and thoughts, allow me to direct them to the relief and benefit of the poor; not by idle gratuities, but by diligently seeking them out, informing yourself of their wants and distresses, and economizing in superfluities, in order that thereby the poor may abound in needfuls, and you may abound in their blessings. Be systematically charitable, both to their souls and bodies. Promote plans for instruction; assist in superintending them; employ yourself in making clothes for them; and rest not till you have made it a settled and uniform part of your character, to be actively, constantly, and watchfully charitable.

"Let me beg of you to buy the new edition of Hannah More's works, and invariably read them once a year, particularly her 'Strictures on education.' Let me recommend, with the united earnestness of a brother and clergyman, that you will read religious books, and sometimes allow me to be your adviser. Be scrupulously attentive to the observance of the sabbath, both in public and in private, both at church and at home; and in all your pleasures, all your pains, all your employments, prospects, plans and engagements, remember that the use of this life is to prepare for a better; and that 'straight is the gate, and narrow is the way that leads to eternal life, and few there be that find it.' Read your Bible, with prayer, daily, under the impression of this awful truth ; and may God remember you, my dearest sister, amongst those whom he especially loveth ; and his grace render you, what I wish you may always prove to be, a valued wife, a tender mother, an estimable friend, and a devoted Christian.—Your affectionate brother. L. Richmond."

We now proceed to unfold the more secret recesses of his heart, as developed in a diary, commencing January, 1804, and continued to August of the same year. It is much to be lamented, that it seems never to have been regularly resumed, and that there are only occasional and interrupted documents of this kind found among his papers. A diary, in its spiritual use and character, is a record of the soul's state of feeling, in reference to the all-seeing eye of God ; and therefore must necessarily be supposed to be the genuine expression of all its inward movements, to the exclusion of every thing that, by any possibility, can be supposed to be deceptive or assumed. In this sense, it is one of the most solemn acts of intercourse that can subsist between the soul and its God. It is the exposure of every thought—the confession of every infirmity—the prostration of the soul before a pure and holy Being, in all the depths of self-abasement ; and directed to these important ends, it is like antedating the judicial investigation and sentence of the last great day of the Lord. Good men have differed as to the expediency and necessity of this act ; but the difference probably, will be found less to regard the principle itself, than the mode of its execution. Duly improved, it may be a powerful check and faithful monitor to every thought, word and deed ; and though a divine power alone can restrain the passions of the heart, and restore it in its wanderings, yet subordinate means, in dependence on this power, are still available, and may be blest in their use ; as the river is composed of tributary streams and rills, and yet all finally direct their course to the same wide and expansive ocean.

Leaving, therefore, the decision of this question to each man's judgment and conscience, we now lay before the reader the following extracts from the diary to which we have alluded.

"*Jan.* 1. A new year is begun, but where is the new heart, and the right spirit ? O, weakness and wickedness ! Preached from Rom. xi, 28, 29 ; and Job xvi, 22. Felt much satisfaction, after the morning service, from J—— and his wife proposing to become members of my society. He shed tears of penitence and joy. May God work all for good. In the afternoon, felt something of the fear of man; but found, as I proceeded, more freedom. O Lord, save me from fear of censure, and love of praise! Went in the evening to my society at Arreton; few, but meek, humble, and hopeful. Another member proposed, an infirm old widow.

"*Jan.* 3. Uneasy at not having completed another part of the review of Daubeny.* I am very deficient in steady, persevering diligence. Let me think much of this, and learn to set a right value on time. Oh! how precious ought every hour to be, when each may be the last. Thought much of Cowper's description of preaching: (Task Book ii.) God impress it on my heart. B. is buried to-day; how dreadfully unprepared to meet his God! How far am I responsible? Alas! how great is the burden of the pastor! Lord, give me grace to see it, and feel it more and more, and enable me to bear it with good conscience. I have been delighted, and I hope profited, by Biddulph's funeral sermon on Mr. Drewitt; oh! that I were like him! I now wonder that I had not more correspondence with that holy man, I shall ever think with pleasure of my introduction to him. God, bring us together at the last. I trust my resolutions gain strength. O God, in thy mercy strengthen me! May my thoughts now close with blessed Drewitt, and sink to peacefulness with a blesssing on the meditation.

"*Jan.* 4. Received the Christian Observer; my fourth letter on Kipling there;† surely it is conclusive, yet what will not prejudice distort? Preserve me, O my God! in the wiles of controversy, from the neglect of practical religion within. It is not Calvin, nor Arminius, nor Cranmer, but *Christ*, who is the Saviour, and his name only be adored.

"*Jan.* 6. A beautiful frosty morning. Teach me, O Lord! from the beauties of nature, to learn the beauties of grace. Every returning morning reminds me what a mercy it is I am still alive; and have space and time given me to repent and believe. Take my heart, O God! into thy keeping, and then it will be safe. If it be thy good pleasure to rescue me from temporal perplexity, let my gratitude appear; if not, let it be ground for submission and patient resignation. With thee, I cannot do ill; without thee, I cannot do well. Heard Nugent's morning prayers. May he learn early the lesson, which I for so many years neglected, and now perform so unworthily. Prayer is the breath of faith.

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* He here alludes to his review of Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*, of which we shall have occasion to speak in a subsequent part. It was inserted in the "Christian Observer."

† This is another review in which he was engaged. It was published in the "Christian Observer" for 1804, under the signatures of Academicus, and a Curate of the South.

"*Jan.* 7. Surprised by a letter from Hannah More, to invite me to succeed Mr. Drewitt, at Cheddar, or to recommend a curate. Oh, I am unworthy, could it be brought about. Yet what a field to act upon. Lead me, O God, to that which is right. Shall I make any overtures to remove there or not? It has filled me with mingled contemplation and solicitude. Is it a call from God, or ought I rather to do his work here? Direct my heart, O God, from doubts and wanderings, into thy paths.

"*Jan* 8, *Sunday.* Snow and sleet. How cold are my affections! like this season. Warm my heart, O Lord! till it burn with the flames of devotion. Compose my thoughts into holy meditation, and let not the events of the day destroy them.

"Preached on the Epiphany, and on Christ among the doctors in the temple.

"My heart heavy in reflecting how unworthy I am to think ever of succeeding Mr. Drewitt: to be placed in such a parish, with such neighbors and friends as that country would afford, might be an unspeakable benefit to me, and my dear M——; but I hardly dare think of it. Lord direct me for the best. I am a poor, weak, irresolute, sinful creature; without thee, I can do nothing.

"*Jan.* 10. What an awful idea is eternity; am I prepared to encounter it? 'Oh, spare me a little, that I may recover my strength before I go hence, and be no more seen!' Settle my opinions steadfastly, and above all, my affections on thyself, O Lord! Have mercy on the dear children whom thou hast given me, and may I give them back unto thee in Jesus Christ, their and my Saviour. I fear I have not taught N. all I ought, and of which he is capable. Let me lay this to heart, and recommend him to God in prayer.

"Much perplexed what to say to Mrs. More. Surely if vanity wanted food, it is here—to be solicited by a Hannah More to supply the place of a Drewitt! But a sense of unworthiness, thank God, represses emotions like these.

"— 11. Much indisposed by a very severe cold; but alas! how much more sick in the inner man. I have nearly finished this month's portion for the 'Christian Observer.'

May I grow daily more diligent, pious, and wise unto salvation, through God's blessing on my studies.

"— 13. Better in body; I thank thee, O God; but there is much in my mind that wants healing. Oh! thou Redeemer of souls, and physician of hearts, purchase me entirely to thyself, and heal my diseases. I have sent off my packet to the Christian observer. The world fights against me, the flesh within me, and Satan both within and without. How shall I conquer, but in Christ Jesus? Help me to prepare, O Lord, for the service of thy sanctuary; and direct me to such thoughts and words as shall edify my hearers, and reach my own heart to a good purpose.

"*Jan.* 14. One fortnight more, and I shall be thirty-two in years by nature, but how old in grace? Sloth, detested sloth, how does it injure my advancement! Would to God I might now break all bonds, and fly in heart and soul to the possession of my God. There are moments when all heaven seems open before me; and others, when I tremble over the pit of sorrows.

"— 15. The Sabbath is ended. I preached on the reason why Christ delivered his doctrine in parables; Matt. xiii. 10, 11. At Yaverland, read the Homily on the time and place of prayer. Went to Arreton; my excellent, though humble friend, J. W. was there. I pray God I might sit at his feet in the kingdom of heaven; I know no other such Christian here. Would to God I were like him. I found much comfort with my society. Returned in thunder, lightning, and rain. Thought of death and of judgment. Oh, awful meditation! Let me examine my heart on its faith, hope and love. Help me, O God! to pray; and so may thy blessing rest on me and mine.

"— 16. Another week and another mercy. 'Oh, teach me to number my days, that I may apply my heart unto wisdom.' Why am I alive? Why have I space to repent, when so many are cut off? Who makes me to differ, either in outward or inward circumstances? Oh, my Lord, and my God! to thee I owe every thing; yea, myself also. Let me then speedily pay the debt.

"What method shall I take to cure my spiritual slothfulness? There must be a struggle and agony—heaven must be taken with violence.

"Day after day elapses.—Oh, time! oh, eternity! In spite of sorrows, calms and relaxations sometimes steal on me. Let me not deceive myself with a false peace. Sometimes I am tempted to doubt whether I am a real Christian. O teach me, my God, to answer this question with a right conscience.

"*Jan.* 17. I feel much uneasiness at not making more progress in the right way. The unfruitful tree shall be cut down and burned. Have mercy on me, and all my family, according to thy goodness, O Lord! Help me to form a right judgement, bind my affections to the truth, and so let my life shew it forth. Often, as my birth-day approached, have I made resolutions of a new life; but there has always been an enemy within and without, to prevail against me.

"Much pleased with Dr. Jackson, on the Catholic church,—a curious and beautiful mean between Arminianism and high Calvinism. Give me a firm and resolute heart, O God! even such an one as thou wilt accept.

"Wrote to Hannah More, dubiously. Lord, direct me to choose for the best.

"*Jan.* 18. This day, with thy blessing, I shall go to feed my sheep at Bembridge. Grant me to do so with a faithful and a single heart. I always look upon that society as a humble ground for hope that the Lord means to do good through me; yet how often do I perform that duty with slothfulness. Give me, O God, more will, and strength, and grace, and power, and blessing, and success; and teach me to judge (if it so please thee) by the state of my people, of my own. Provide Cheddar with a successor to Drewitt, after thine own heart, and increase the number of true pastors, and of true sheep in thy pasture.

"— 19. How vain are all attempts to find peace in aught but the Gospel! How the world steals upon the mind, and usurps the throne of God. '*Video meliora proboque, deteriora sequor.*'* Make me more discreet and considerate in the management of my property. Let justice and generosity be equally and forcibly remembered. I find my prayers languid and lukewarm to-day. Why is this? The fault must lie within.

"—20. Little Mary in a very high fever; Nugent beginning to have one. Teach me so to bear these trials, that they may be truly profitable unto me.

"—24. Let me impress on my mind the value of time, and resolve and act accordingly. Let me often reflect on my wife's and children's souls, as well as my own; and never forget the spiritual welfare of my flock.

"Mary excessively weak,—Nugent worse. Keep my heart, O God! or I shall soon be overwhelmed. Grant me thy blessing, O God!

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* I see and approve the better, but follow the worse.—*Amer. Ed.*

"*Jan.* 25. Letter from Mr. Wilberforce. How beautiful a sight is riches united with godliness. Yet who that has the latter is not truly possessed of the former. If the weather should permit my going to Bembridge, prosper my endeavor among the people, O Lord! and may their prosperity be mine.

"—27. An affecting letter from my mother to my wife, exhorting to fortitude and patience, in case it should please God to take our sweet little Mary to himself. May we find it to be for our good, which ever way the righteous God shall ordain. Let me reflect much on this matter, and be thou with me, O my God! in all my prayers and supplications.

"—29. The Lord's sabbath and my birth-day. O almighty God! sanctify this day to my heart: herein and henceforth may I rest from sin, and spiritual sorrow, except that sorrow which worketh repentance unto salvation.

"I have preached on the parable, Matt. xx, 1; and from Eph. i, 7, on redemption.

"Had some interesting conversation with J. W. and E. C. Went to Arreton,—Comfort and peace. My child rather better. God bless us all, and make us to know what means peace with thee.

"The barometer rose an inch and a half in twenty-four hours.

"*Jan.* 30. The risings and fallings of the baromter, and the consequent changes of weather, remind me of the risings and fallings of my own spirit. This day some friends are coming to keep my birth-day: when will friends of another kind celebrate my birth-day into the life of glory? Ten pounds from Mr. Wilberforce for the poor. Holy man! would I resembled thee.

"—31. May God strengthen me to keep my birth-day resolutions; I am very weak and unstable.

"A momentary fit of anger, which, blessed be God, I immediately tranquillized, and sought present reconciliation. *Let the fear of God's anger ever make me afraid of my own.*

"*Feb.* 1. I am studying the Augsburg Confession on Justification. It appears decisive against Daubeny. Oh! for a full application of the doctrine to my own soul.

"Met my society at Bembridge. The occasion profitable. Returned in a storm. May these meetings prove a solid and permanent advantage to all, and to me.

"—2. When I reflect on my unfruitfulness, I tremble. Hours, days, weeks, years roll on, and still so much is to be done.

" I have looked into the controversy between Daubeny and Overton. Faults on both sides. But there is a controversy between me and my God, where the fault is all on one side. Who shall judge between us ? O Christ ! be my advocate, yea, my surety, and I shall not fear thee, when thou shalt appear as my judge.

Feb. 7. Much ado about nothing, and little done about the great thing. Oh, let thy mercy be shown to me, by enabling me to show mercy to myself! When I think of what I have been, what I am, what I shall be,—the idea fills me with hopeful fear, and fearful hope. Let me think of my sermons, my soul, my family, my relations, my friends, my parish, my Saviour, and my God ; and thus close my meditation to-night with prayer.

"— 9. Dreamed a dream, full of confusion and dangers; useful hints may be drawn rationally from dreams, so far as they may be considered as resulting from the state and frame of the body, and the inward customary state of the mind. Dreams are for the most part the uninterrupted thoughts of the soul in sleep. Oh, my God ! may my waking thoughts and my sleeping imaginations all become full of thee !

"— 10. I find a strong inclination to false fancy, as if some change in my worldly state and residence were to bring about a correspondent one in my spiritual condition. Satan struggles together with the flesh, to keep up the dangerous phantom. Art thou not here, O my God ! and is not mine office here ? and has not my soul help sufficient ? Oh, yes ! give me strength to resist this, and to seek thee here and now. Oh ! let me watch as well as pray, lest I enter into temptation.

Feb. 11. This day there is to be an eclipse of the sun. What a beautiful emblem of those eclipses of the soul, which sometimes hide the face of God from the sons of earth. Oh, revive me with thy presence, my God ! even thy effectual and abiding prsence. I have been meditating on the parable of the good Samaritan, in a spiritual application, with a view of preaching on it. May both its literal and mystical sense shine forth in me.

" To-morrow is thy day, O God of Hosts ! may I sanctify it, and may my words be blessed to the hearts of my hearers. Enable me to speak *from* the heart *to* the heart.

"— 15. Ash-Wednesday. Is this truly so to me ? Do I mourn in dust and ashes for my sins ? I want the spirit of mortification and self-denial. Enable me to preach to my people without fear of man, and with the love of God in my own heart.

"Oh, my God! guide, direct, sanctify and bless me, and all mine and all thine.

"— 16. How weak, frail, and inconstant a creature is man; and of men, myself most deplorably so. Sometimes my desires and resolutions run mountains high; and then I grow faint, and the stream of my affections is muddied and thick. Let me think of my children and my household, and of their spiritual welfare; and not cleave in heart to any one temptation thrown in my way by the world.

"The organ proposal negatived. I feel the benefit of a momentary disappointment; it is physic to the soul. How every thing tends to convince me of the folly and wickedness of seeking comfort in the creature. O blessed Creator! when shall I be thine in spirit and in truth?

"*Feb.* 17. Harassed with foolish thoughts. I grow more and more ashamed of myself, that such things can lay hold of my heart, and that I should have such deadness towards heaven. 'O earth, earth, earth! hear the word of the Lord.'

"I have been to Bembridge, and read Burder's poetical abridgment of the Pilgrim's Progress, with profit and delight to us all. How much more am I in my element, among my little flock, than scheming in the world. Drank tea at John Wheler's; his cottage is God's palace.

"— 20. Let me reflect on the fleetness of time, and on the uncertainty of my life. Drewitt was taken away just at my age—the hand of death may be close: oh, what folly to imagine it at a distance! May I then die daily.

"Received religious books to the value of 15*l.* from Mr. Thornton, to distribute in my parish. God be thanked for such friends to me and mine.

"*Feb.* 21 I have strangely neglected the review. I pray God to give me strength to go on with it, and to think and write to his glory. My inward and bosom sin preys sadly upon me. I beseech thee, O my God! to make me a new creature; in that respect most especially, give me a new heart and a right spirit.

"—24. How soon the best plans degenerate into formality, and how often Satan transforms himself into an angel of light. What a fight, race, and struggle, the Christian warfare is! May I so fight, run, and strive, that I may obtain.

"—26. A serene fine morning is an emblem of *rest*—rest from storms and rain; how ought I to seek an earnest within of that 'rest which remaineth for the people of God.' In all my ministrations this day—in the sanctuary, the house, the closet, may all be to thee, and for thee, and by thee. I feel my own deficiencies daily more and more; O God! may I feel them till I lose them.

"—27. I every day feel more the truth of the doctrine, that the flesh and spirit strive contrarywise against each other. Excuses, apologies, procrastinations, delays, all proceed from this.

"—29. I perceive too much compliance with worldly company and conversation; oh, my soul, if I give way to this, my usefulness will be much diminished. Let me often remember that I renounced the world at baptism.

"*March* 4. The sabbath is over. I preached on the strong man armed; and from 1 Cor. i. 23, introducing a homily.

"I wish my children could *sing* the praises of God: may their learning music have this end and aim, both in themselves and me.

"—6. Like the Israelites of old, I find myself wandering in the wilderness of *sin*. Yet, O my God! if thou art my guide and light, by day and night, all will be well.

"—7. The beauty of such a morning as this should be an emblem of the life of God in my soul. What is mere animal life without this? Oh! break my rebellious spirit, and bring the inner man into true subjection to thee.

"—10. I am meditating a sermon, on drawing water from the wells of salvation. Let me ever keep it in faithful remembrance, that I preach to my own heart first, and then to my people's. I have been arranging the different texts which describe Gospel graces and promises, under the emblem of water. I must be more and more urgent in drawing from the fountain of God's word.

"—12. One day nearer death and eternity. Lift up my heart, O God! in earnest prayer for real blessings. Let me be more desirous of graces than gifts, and yet remember, that both are from thee.

"*March* 16. A thick fog this morning. Is this the only fog? On looking over my diary, I see much to lament. What a map of frailty! O, my Redeemer, how shall I estimate the infinite value of that blood of thine, which was shed for sin. What are my time, reading, learning, memory, situation, influence, authority, money, and other various abilities, of mind and body, but so many talents lent me by God, of which

I must speedily render an account? Have I any talents for the ministry? Do I use them as not abusing them? Are they with a single eye and heart consecrated to the honor of God?

"—17. I plainly perceive that the Lord has permitted me to suffer a dereliction, as a just punishment for too much carelessness; but O! my Lord Jesus, let me see the light of thy countenance. Fix my roving wishes, and nail them to thy cross; and oh! let me remember that no flower can blow in Paradise, which is not transplanted from Gethsemane; no one can taste of the fruit of the tree of life, that has not tasted of the fruits of the tree of Calvary.

"—18. A day of rest. Rest thou, O my soul! from vanity and the world. Fix thyself on the cross, and there muse and contemplate till thou art filled with the theme.

"—24. I purpose to preach five evening lectures next week, on the progress, nature, and extent of Christ's sufferings. May the subject animate my soul, and through grace give life to my weak faith.

"—Lord —— dead! and thus end all hopes of preferment (as it is called) from that quarter. How absurd to build on man! Wherever the Lord designs me to do good, he will keep or place me; and in him all is right, and as it should be.

"*March* 2. How many unforeseen events crowd upon my attention; what a strange, busy scene is this, and how it strives to steal the heart from God!

"—27. I feel much dissatisfied with myself. Lord, what am I, that thou shouldst so regard me? A worm, a vile worm of the dust. I am to preach to-night a lecture on Christ's sufferings. What do I suffer for him?

"—30. Good-Friday. I bless God that my first act has been weeping for thy sorrows, O my Saviour!"

It is impossible to pursue the foregoing extracts without a deep conviction of the sincerity and earnestness of the writer. The heart seems to be unfolded before us, stripped of the illusions of self-love, which are so apt to mingle in the estimate that we form of ourselves; and conscience is armed with all the authority of a judge, and pronounces its impartial verdict.

We see in his internal conflicts the struggles between the two opposing principles, "the flesh and the spirit:" the strivings of inward corruption, and the aspirations of the soul towards God. The feelings of every renewed heart will harmonise with this description; though the accurate observer will not fail to remark, that the full triumphs of faith and hope were yet wanting, and *that* stability, which time and experience are necessary to bestow: for though the principle which renewed the heart is marked throughout by circumstances which ascertain its reality, its effects and influences are always progressive. The reader who is less familiar with these things, may here learn a most instructive lesson. He may not comprehend the doctrine of conversion,—he may know nothing of the conflicts of the soul,—nothing of the two principles within, alternately striving for the mastery,—nothing of that jealousy over the heart, and that deep conviction of its depravity expressed in the Diary of Mr. Richmond. Let him then examine the fact here presented to his notice; he sees a man undergoing a visible and remarkable change in views and conduct, and his principles and affections directed to high and holy objects,—the reality of the principle attested by the reality of its effects, and inward grace illustrated by outward holiness. Let him remember, that the conversion, so strikingly exhibited in the case of Mr. Richmond, is no less needed by himself;—that it is indispensable to his admission into the abodes of peace and glory; and that if heaven be a prepared place for a prepared people, and a fitness for its enjoyments be essential to their possession, there must be a knowledge of this principle, an inward experience of its power, and an outward evidence of its existence in the life, before he can have a well-grounded assurance of a happy immortality; for the spirit of heavenly inspiration has recorded, in characters, never to be obliterated, "except ye be converted, ye shall in no wise enter into the kingdom of heaven."

CHAPTER V.

Relation of circumstances occurring during the period of the foregoing chapter.

The plan of the preceding chapter having restricted us to the illustration of a particular principle and its effects, we now proceed to notice what occurred within the period that has just been traversed. We have already alluded to the sermon preached by Mr. Richmond at Bath, 'On cruelty to the brute creation,' and to the publication of that discourse, at the request of the congregation. As the attention of the legislature has of late years been often directed to this subject, we think the following extract will not be deemed altogether without interest.

"This dominion over the creatures was given to Adam, whilst the likeness of God shone forth in him; consequently it was a merciful domion. It was a sovereignty designed to be exercised with every possible kindness of treatment, which the grateful and benevolent temper of man, in his state of primitive righteousness, could suggest. Hence we are enabled the deduce the right of the inferior creatures to kindness of treatment, from a most satisfactory and unerring source of argument, no less than an explicit revelation of God's will, coeval with the foundation of the world itself. The merciful design of God in making man the lord of the creation, is mercifully manifest; for such was the holiness of man's heart, such the purity of his affections before the fall, that every creature subjected to his rule was assured of being happy. The intention of God, whose loving kindness is over all his works, was fully accomplished by appointing man, such as he was whilst in Paradise, to be the intermediate instrument of his goodness towards them. Made in the express image of an holy and merciful God, Adam, like his Maker, was holy and merciful too."

We might here have noticed another sermon, published by him two or three years prior to this period, entitled, 'Reflections suggested by the close of the year,' which passed into a fourth edition. It abounds with impressive remarks and strong appeals to the young and to the old, on the shortness and uncertainty of human life; but his religious views not having then attained the maturity and correctness by which they were afterwards characterised, we forbear making any extracts from it.

The religion of Mr. Richmond, though it engaged his most earnest and anxious thoughts, had no tinge of gloom or austerity. He was at all times cheerful; and the following letter, addressed to his aunt about this period, enclosing his profile, is an instance of that playfulness of humor in which he was often accustomed to indulge.

Brading, *Feb.* 10, 1803.

"My dearest Aunt,—Being unwilling to trust mere pen and paper to make excuse for my long silence, I have sent a representative to do it for me; humbly conceiving that a *shadow* of an apology would be best made by a *shadow* of a man. Now, my dear aunt, unsubstantial as a shadow is, it may nevertheless be the means of creating a very *solid* idea of the thing signified. At all events it is better than nothing;

more especially as this shadow possesses (what other shadows do not) a *stationary* faculty ; and I do apprehend, that whether the sun shines or not, and whether a candle be or be not in the room, the said shadowy gentleman will not quit your fireside without leave, if you think him worthy of being once placed there. It is true, that from the very constitution of his nature, he rather looks *from* than *at* you,—but what then? A man's heart may look one way, whilst his eyes turn another; and I beg you to take it for granted, that he is thinking very much about you, notwithstanding the imperfection of his bodily frame impedes his treating you with a full stare. If you please, you may fancy him in the pulpit, and that your pew happens to be rather on one side of him, which will fully account for his looking straight forward ; as imagining that his admonitions and reproofs are less wanted in the pew on his right hand, than in many other parts of the church. It may, indeed, seem somewhat strange that any one, who has renounced (or at least, as a parson, ought to be *supposed* to have renounced) all dealings with the black art, should send a *black gentleman* as an ambassador and representative. But strange, or not strange, so it is ; and here he comes, and begs leave to say that he is generally considered as bearing a strong resemblance to his master ; upon the strength of which plea, he chiefly hopes for a favorable reception at your hands."

The following lines were written on the occasion of the loss of a young midshipman and nine sailors, belonging to his majesty's ship Leviathan, who were unfortunately drowned, not far from his residence in the Isle of Wight, in the year 1804 :—

Hark to a voice that sounds from ocean's caves,
Ye mortals, who in fancied safety sleep!
They that in ships o'erpass the stormy waves,
See and declare God's wonders in the deep.
Warned by our sudden fate, learn heaven to prize ;
Earth's pleasures fade, her riches quickly flee:
Death in one awful moment closed our eyes,
Thou know'st not but the next may summon thee.

We add some further specimens of his poetical efforts :—

A BIRTH-DAY THOUGHT.

My birth-day of nature I've oftentimes kept,
  And rejoiced in the revels of youth ;
Yet 'twas all but a dream, for I slumbered and slept,
  Quite a stranger to God and his truth.

But he pitied my soul, I awoke from my sleep,
  And he saved me in infinite love :

A new birth-day my Saviour then taught me to keep,
For again I was born from above.

And now I believe that the God of all peace
Will be mine till with age I am hoary;
But if angels rejoiced at my birth-day of grace,
How they'll sing on my birth-day of glory! L. R.

"No *cloud* can overshadow a true Christian, but his faith will discern a *rainbow* in it."—*Bp. Horne.*

The same idea versified:

What though a cloud o'ershade my sight,
Big with affliction's tear;
Yet Faith, amidst the drops that fall,
Discerns a rainbow there.

Epitaph on the death of his own infant:—

This lovely bud, so young, so fair,
Called hence by early doom,
Just come to show how sweet a flower
In Paradise would bloom.

By a reference to the Diary it will be seen that an allusion was made to Mr. Richmond's review of the late Archdeacon Daubeny's *Vindiciæ Ecclesiæ Anglicanæ.** This critique, written in the year 1804, and inserted in the Christian Observer, claims a just title to distinction among productions of this class; whether we consider the ability and conclusiveness of its reasoning, the extensive acquaintance which it manifests with the writings of the Reformers, and with the genuine principles and doctrines of the Church of England, or the conciliatory spirit in which it is written. Controversy is here stripped of the arcrimonious spirit which too often disgraces its pages; and truth is pursued without violating the law of charity. By a writer in the Critical Review for June 1805, this critique is called "the most respectable" work which has yet come before him. "In delivering this opinion," he declares himself to have been "influenced by a regard to the author's experience and learning on the matters in dispute, to the soundness of his principles, to his talents as a reasoner, and to the moderation and good temper with which he expresses himself." He adds, that the author "has manifested a considerable acquaintance with the writings of the Reformers, and the history of the religious opinions of their day:" and that he "has successfully exposed some errors of Mr. Daubeny, and has thrown out several remarks which may well deserve the attention of that gentleman." That the reader may be fully in possession of the circumstances of this controversy, it is necessary to state, that the Rev. Mr. Overton had written a work, entitled, 'the True Churchman Ascertained,' in which he undertakes to vindicate that portion of the clergy usually designated 'Evangelical,' from the charges and insinuations of their opponents; and to prove the priority of their claim to the title of true churchmen, from their stricter adherence to the real doctrines of the church. In the prosecution of this object, the real sense of the articles and doctrines of the Reformers is investigated and appealed to; and the conclusion then drawn is, that, by a reference to this standard, a very serious defection will be found to have taken place, among many of the clergy, from the doctrines of their own church, and from the principles established at the Reformation. A man bold enough to advance a charge like this, must naturally have expected to create a host of adversaries, and must have looked for support, under such a conflict, to the sincerity of his motives, and the supposed authority of his facts, and evidence. It is impossible, however, to peruse this book, and not to acknowledge the great research, the acuteness of argument, the able exposition of the doctrines and principles of the Church of England, and the methodical arrangement manifested by the author, in the execution of his work; which, if properly revised, and purified from some of the defects imputed to it, might still be made highly instrumental to the removal of many doctrinal errors in the present day. Many living authors were specified by name on this occasion, and extracts adduced from their writings, as furnishing undeniable testimony of a departure from sound doctrine. Mr. Daubeny being classed, and in some respects rather unjustly, with others whose sentiments were more reprehensible than those he professed, came forward, on his own behalf, and on that of a large body of the clergy, to vindicate himself and them from the charge of being corrupters of sound doctrine, and produced his 'Vindiciæ Ecclesiæ Anglicanæ,' in reply. It is this last work which gave rise to the critique of Mr. Richmond. Without entering at large into the subject, we shall confine ourselves to the selection of those portions of it, in which the interest of sound faith and vital religion seem to be most at issue.

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* See p. 40.

Though Mr. Daubeny seems in some places to distinguish between baptism and spiritual regeneration, there are other passages in which he appears to consider them as contemporaneous and inseparable, and as declared to be so in the judgment of our own church. On this subject, Mr. Richmond remarks—" as to the expressions which Mr. Daubeny brings forward, as proofs that the church considers baptism and regeneration to be synonymous ; we would observe, that *the church is usually made to speak in the name and in the character of that part of it, which truly believes and partakes of her saving privileges ;* and when assertions are made as to the efficacy of the sacraments, the blessing of church communion, the state of the departed, and other important articles of Chrintian hope and belief, whether it be in the form of public prayer, homilies, articles, apologies, or catechisms, *it is presumed that all who unite in the use af her forms of worship, and are not, by open and known delinquency, worthy of excommunication, are really such as we hope and pray they should be.* There is clearly a very wide distinction between the expression of a general hope, and a determination as to each individual case. Without the former, no public forms can be drawn up ; but we cannot hazard the latter, without wholly mistaking the nature of the Christian covenant.

" The Church of England, in her office of infant baptism, certainly presumes on the regeneration of every baptized child. But she does the same, in the office for those of riper years, respecting every adult who is baptized. In the latter case, however, it is clearly a charitable presumption ; and the exact parallelism of the two forms, furnishes good ground for supposing that it is the same in the former. If regeneration is to be considered as always accompanying the rite of baptism, we shall be brought to the dilemma of admitting that an insincere adult, who, though he professes, yet does not possess, the requisites of faith and repentance, must nevertheless be regenerated without either : contrary to the express doctrine of scripture and of the church."

This explanation, if rightly considered, would solve the difficulty on this much agitated subject. It is the principle which pervades all our services ; nor can they be understood, or defended, on any other supposition. They are framed throughout on the presumption that all her worshippers are sincere, and as such, she addresses them in terms appropriate to true believers. If we examine the construction of the services of the church, and study their design and import, we shall see, that whether it be in the rite of baptism,—of confirmation,—of the sacrament of the Lord's supper,—in the solemnization of matrimony,—in the visitation of the sick,—or in the final close of all earthly offices, the burial of the dead,—the language of devotional feeling is indiscriminately put into the mouth of the living, and that of faith and hope is expressive of her sentiments for the dead. If truth seem to be somewhat violated by this arrangement, because it is impossible to suppose that all are truly partakers of the character and privileges ascribed to them, we should bear in mind that the defect, if it be right to employ such a term, is in fact a defect of discipline, rather than an imperfection in the constitution and design of the church. Nor can the formularies of public worship be correctly modelled on any other principle than that now apparent in them. The outward profession is the testimony to the church, and the warrant for all her declarations : the inward experience is left to the eye and judgment of God ; and thus; presuming that her worshippers mean what their presence and profession are supposed to imply, she charitably appropriates to each the language of promise and privilege ; leaving to every man's conscience to perform the faithful office of an approving or condemning monitor. There are, however, beacons held out to guard against the consequences of self-delusion. In the administration of the Lord's supper, a possibility is admitted of the communicant being an unworthy partaker, so as to forfeit the promised blessing, and to incur the threatened guilt. Why then is the blessing to be considered revocable in the one sacrament, and irrevocable in other ; and not, rather, in both instances, dependant on the *quo animo* of the receiver, and on the sincerity and faith by which he is actuated in the performance of the duty ? That such is the supposition, is evident from the language used in the twenty-seventh Article, wherein baptism is called "the sign of regeneration, or new birth, whereby *they that receive baptism rightly*, are grafted into the church." The promise is here applied and limited, *not to the right administration, but to the right reception of baptism.* In the case of children dying in infancy, and perhaps in many other cases, that baptism and regeneration may be contemporaneous, we will readily admit ; that they are so, under all circumstances, is as unsupported by fact as by Scripture ; for how can we suppose a principle to have been communicated, when we can discover none of its evidences and effects ? Or how can the right be deemed inseparable from the blessing, when the instance of Simon Magus is a recorded proof to the contrary ?

The following authorities, adduced by Mr. Richmond, are very conclusive in shewing how untenable is the position, that the grace of the sacrament is inseparable from its administration.

"'Grace sometimes goes before a sacrament, sometimes follows it, and sometimes does not follow it.'[*]—*Theodoret.*

"St. Augustin, commenting on the passage, 'they all drank the same spiritual drink, but with some of them God was not well pleased,' makes the following remark: 'Though all the sacraments were common to all, yet the grace, which is the virtue of the sacraments, was not common to all. As it is also now, under a dispensation which was not then known, the laver of regeneration is common to all that are baptized in the name of the Father, Son, and Holy Ghost; *but the grace itself belonging to the sacrament, by which the members of the body of Christ are regenerate with their head, is not common to all.*'[†]

"St. Chrysostom observes, 'Many are baptized with water, who are not baptized with the Holy Ghost; they seem to be the sons of God in respect to their baptism, *but, indeed, they are not the sons of God, because they are not baptized with the Holy Ghost.*'[‡]

"St. Jerome has a similar passage, in his Commentary on the third chapter of the Galatians.

The remark of Hooker is very justly and powerfully expressed: 'They (the sacraments) contain in themselves no vital force of efficacy: they are not physical, but moral instruments af salvation; duties of service and worship; which unless we perform as the Author of grace requireth, they are unprofitable. *For all receive not the grace of God, which receive the sacraments of his grace.*'[§] There are other passages, where he speaks very strongly of the grace consequent on the use of the sacraments, but he is always to be understood as limiting their application to the persons of believers. Nay, so explicit is he in annexing the promise of the grace to the fulfilment of the required conditions, that he does not scruple, in another part, to declare, that 'he which is not a Christian before he come to receive baptism, cannot be made a Christian by baptism; which is only the seal of the grace of God before received.'"*

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[*] "Gratia sacramentum aliquando præcedit, aliquando sequitur, aliquando nec sequitur."

[†] Omnes eundem potum spiritualem biberunt, sed non in omnibus bene placitum est Deo: et cum essent omnia cummunia sacramenta, non communis erat omnibus gratia, quae sacramentorum virtus est. Sicut et nunc. jam revelata fide quae tunc velabatur, omnibus in nominie Patris et Filii et Spiritus Sancti baptizatis commune est lavacrum regenerationis, *sed ipsa gratia, cujus sunt sacramenta qua membra corporis Christi cum suo capite regenerata sunt, non communis est omnibus.*

[‡] See his fifth Homily on St. Matthew.

[§] See Ecclesiastical Polity, book 5, p. 273, folio edit.

To the above quotations might be added, a very conclusive remark from Bishop Latimer, one of the Reformers. "Christ saith," he observes, "'except a man be born again from above, he cannot see the kingdom of God.' He must have a regeneration: and what is this regeneration? *It is not to be christened in water* (as these fire-brands expound it) *and nothing else*. How is it to be expounded then? St. Peter sheweth, that one place of Scripture declareth another. It is the circumstance and collation of places that make Scripture plain. St. Peter saith, 'we be born again.' How? 'Not by a mortal seed, but by an immortal.' What is this immortal seed? *By the word of the living God, by the word of God preached and opened: thus cometh in our new birth.*"† Latimer here attributes regeneration to its true source, to the efficacy of God's word on the heart and conscience; and, by his sarcastic remark, evidently considers the doctrine of a baptismal and spiritual regeneration as a Popish error, the *opus operatum* of the Church of Rome.

The part of Mr. Daubeny's work in which he most discovers the error of his doctrinal sentiments, is, where he asserts that the faith which justifies, is neither naturally nor necessarily productive of good works, and that there may be even "a firm belief in Christ, as the whole and sole cause of salvation," which may convey to the professing party his original interest in the merits of Christ; and which, nevertheless, may be unfruitful and inoperative.‡

In reference to this remark, Mr. Richmond observes, "on a right understanding of this doctrine, and of its real efficacy on the heart of the believer, stands the very foundation of pure and undefiled religion. No point can be more clearly laid down by our Reformers and early divines, than that it is one and the same faith, which unites us to Christ,—which justifies,—which saves,—which gives to the penitent and believing sinner his title to the heavenly inheritance,—and which purifies and renders him meet for the possession of it." To prove that the faith which justifies is not inoperative, he then refers largely to the book of Homilies, from which we select the following passages.

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* See Ecclesiastical Polity, book 5, p. 276.
† Fathers of the English Church, vol. ii. p. 654.
‡ Vindiciæ Ecclesiæ Anglicanæ, p. 359.

"The right and true Christian faith is, not only to believe that holy Scripture, and all the aforesaid articles of our faith, are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ; *whereof doth follow a loving heart, to obey his commandments.*[*]

"Faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works.[†]

"As the light cannot be hid, but will show forth itself, at one place or other; so a true faith cannot be kept secret; but, when occasion is offered, it will break out and shew itself by good works.

"There be two kinds of faith; a dead and unfruitful faith; and a faith lively, that worketh by charity. The first is unprofitable: the second necessary for the obtaining of our salvation: *the which faith hath charity always joined unto it; and is fruitful, and bringeth forth all good works.*

"The true, lively, and Christian faith, is no dead, vain, or unfruitful thing; but a thing of perfect virtue, of wonderful operation or working, and strength, bringing forth all good motions and good works.

"Now, forasmuch as he that believeth in Christ hath everlasting life, it must needs consequently follow, that he that hath this faith, must have also good works, and be studious to observe God's commandments obediently.

"*As soon as a man hath faith, anon he shall flourish in good works; for faith of itself is full of good works,* and nothing is good without faith."

In the works of Tindal the reformer, there is the following description of the true and justifying faith, as con-tradistinguished from a mere notional and professional faith.

"Right faith is a thing wrought by the Holy Ghost in us, which changeth us, turneth us into a new nature, and begetteth us anew in God, and maketh us the sons of God; and killeth the old Adam, and maketh us altogether new in the heart, mind, will, lust, and in all other affections and powers of the soul: The Holy Ghost ever accompanying her, and ruling the heart. *Faith is a lively thing; mighty in working, valiant and strong; ever doing, ever fruitful; so that it is impossible that he which is endued therewith, should not work always good works, without ceasing.*"[‡]

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[*] Homily on Salvation, p. 25.

[†] Homily on Faith, first part, p. 29. See also the Homily on Faith and Good Works, for the subsequent quotations.

[‡] See Fathers of the English Church, vol. i. p. 51.

Without multiplying quotations from Cranmer, Jewell, Hooker, and others, we shall only add the testimony borne by the twelfth Article. "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, *and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.*"

We close these extracts with the following scriptural authorities:—"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John v. 4, 5. "Purifying their hearts by faith."—Acts xv. 9. "Faith, which worketh by love."—Gal. v. 6. Many other passages might be quoted: see John i. 12, 13; iii. 36; v. 24; Heb. xi.

We should not have indulged in these lengthened remarks, were it not from the conviction that the doctrinal errors which have been specified, are far from being confined to the name of the late Archdeacon Daubeny (whom we would here wish to mention with all the tenderness and respect due to his character and virtues;) but they still exist to no inconsiderable extent. It is impossible not to admit, that on the subject of faith and works there is a great indistinctness and ambiguity of language; much misconception as to their order and precedence, and that the nature and properties of a justifying faith are not sufficiently distinguished from a mere notional faith, or speculative assent of the understanding, unaccompanied by any of its genuine effects on the heart and life. Yet if this doctrine, as it has been asserted by one of its most celebrated champions,* be the "*articulus stantis vel cadentis Ecclesiæ*," that important article of faith, on the right understanding of which every church must stand or fall, how can we contemplate the existence of so fundamental an error, in any of the ministers of our own church, without the most anxious forebodings as to its ultimate consequences?

Again, if we are told that in baptism all are regenerated, though we see thousands who have been baptized exhibiting no traces of a renewed heart or holy life, how can we reconcile the contrariety of the fact with the existence of the principle, or with the positive declaration of Scripture, "whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin (that is to say, cannot wilfully and habitually sin,) because he is born of God?"—1 John iii. 9. To refer the members of the visible church to regeneration at baptism, as alone sufficient to accredit their pretensions to the Christian character, is, in the judgment of Mr. Richmond, and of the writer of this memoir, to present a fatal opiate to their consciences, and to nullify a most solemn and necessary admonition (*given, let it be observed, to the baptized,*) "Examine yourselves, whether ye be in the faith."—2 Cor. xiii. 5.

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* Luther.

It is much to be lamented that Mr. Richmond never undertook the exposure of these errors, and of others that might be mentioned, on a more extended scale; fitted as he was for the task, by his extensive research, his matured experience, his acknowledged powers, and the benignity of his character. We cannot furnish a stronger evidence of the Christian spirit, divested of all party feeling, that would have influenced him in the execution of such a work, than in laying before the reader the concluding passages of his Review. After having vindicated the construction, attributed by Mr. Overton to the articles of the Church of England, of *a modified Calvinism*, remote from all objectionable extremes, he burst forth into the following animated and Christian strain:—

"Are, then, the doctrines of the Church of England to be considered as Calvinistic?—Certainly not; if by that expression the assertion of all Calvin's peculiarities is intended. Are they then Arminian?—No, by no means; if a similar mode of defining that term is to be employed. But are we hence to infer that none are to be admitted within the pale of the church, who think with either the one or the other of these eminent divines, on the points at issue between them? This would be a very unfounded conclusion. The qualifications requisite to form a sound member of the Church of England, do not by any means turn on the avowal or rejection of the avowed dogmas of Calvin or Arminius. Who, may we not ask, is Calvin? or, who is Arminius? Were they crucified for us, or were we baptized in their name? We have only one master to whom we owe subjection, even Christ. Do we believe and rely on him as our only Saviour? Are we humbled before God, under a deep sense of our sinfulness, and of our innumerable transgressions of his law?

Conscious of merited wrath, are we making Jesus Christ our sole refuge; and is our every hope of pardon, acceptance, and final salvation, founded on his obedience, sacrifice, mediation, and intercession? Conscious of our natural ignorance and weakness, are we exercising an habitual dependence on the Holy Spirit for light and strength? Through his power, are we striving to be delivered from all sin, and to obtain the renewal of our hearts to holiness after the image of God? Are we living as those ought to do, who are looking for death and judgment, and who are candidates for a heavenly crown? Are we obeying Christ as our supreme Lord? Is love to God the predominant affection of our souls; and does it produce the fruit of cheerful, unremitting, and unreserved obedience? Do we feel the force of gratitude to our God and Saviour inciting us to the cultivation of all holy, heavenly, and devout affections; and to the performance of every civil, social and relative duty? Are we at the same time diligently using the means which God has instituted in his church for our growth in grace, and advancement in the knowledge and in the love of God? Do we constantly frequent his courts? Do we attend the table of the Lord? Do we read and hear his word, with an earnest desire to be made acquainted with his will? Are we habitually watchful over our hearts and lives, and assiduous in the work of self-examination? And to all these means of improvement, do we add unceasing and fervent prayer to the God and Father of our Lord Jesus Christ, that he would pardon our sins for the sake his Son; that he would sanctify us wholly; and through the blood of the everlasting covenant, would make us perfect in every good work to do his will? These are the more decisive marks, by which our true churchmanship is to be ascertained. May every one who reads them, have a testimony in his own conscience, that they are fairly descriptive of his character."

His admonitions to those engaged in controversy are thus impressively delivered:—

"What will it avail them in the great day of account, when the contentions which now agitate their minds, shall sink into absolute insignificance,—shall be as if they had never been—what will it then avail them to have vanquished their adversaries by the superiority of their polemical skill, if, unhappily imbibing the baneful spirit of controversy, they shall be found to have violated that brotherly love, which forms a distinguished badge of the real followers of Jesus Christ?

'Certainly,' as the pious bishop Hall has observed, 'God abides none but charitable dissentions; those that are well grounded and well governed; grounded upon just causes, and governed with Christian charity and wise moderation; those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athanasius; to be an adamant to them that strike him, and a loadstone to them that dissent from him; the one not to be moved with wrong,—the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace. So the God of peace shall have glory, the church of God rest, and our souls unspeakable consolation and joy, in the day of the appearing of our Lord Jesus.' "*

CHAPTER VI.

His removal from the Isle of Wight—Temporary connexion with the Lock Hospital, in London—and final settlement at Turvey.

A CHANGE of residence, and of his sphere of labor, is, to a minister, at all times a subject for grave deliberation. He can take no step, in the consequences of which, others are not deeply involved as well as himself. In no instance does he stand alone: his principles, habits, and conduct, wheresoever he goes, exercise their powerful effects on all around him; and he is the star, by whose genial or unfriendly influence, their present, as well as future destiny, is in a great measure to be determined. It is this truth which constitutes the moral responsibility attendant on the acceptance of a new appointment. If the glory of God, and the conversion of immortal souls, are the grand objects of which, as a minister, he is never to lose sight; nothing less than a deliberate and well-founded conviction that these are likely to be promoted by the step contemplated, ought to determine his removal, more especially from a scene where his labors have been owned and blessed.

So long, however, as we are assured that "the Lord ordereth a good man's goings," and "appointeth the bounds of his habitation;" the indications of his will, and the openings of his providence, rightly interpreted, will ever form the best guide and ground for his determination. It was under the fullest conviction that he was pursuing the path of duty, that Mr. Richmond was induced to listen to the proposition of assisting the Rev. Mr. Fry, in his laborious services as Chaplain to the Lock Hospital in London. The prospect of a more extended sphere of usefulness, and the inadequacy of his income to meet the demands of an increasing family, rendered such an offer highly eligible; and we shall see by the result, in what manner his acceptance of this appointment, short as was its duration, providentially led the way to all the subsequent events of his life. He proceeded, therefore, to London, to confer on the subject of this new arrangement, and preached his first sermon from the following text:—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i, 30.

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* See Hall's Peacemaker, *ad finem.*

Some extracts from letters written to his wife at this time, previously to the removal of his family from Brading, will throw a light on a few of the circumstances connected with this change of his residence and ministry.

"*London, February* 5, 1805.

"I think I may say, I am determined to try this situation. The Lord seems to give me such tokens of affection, friendship, and acceptableness, amongst the congregation of the Lock, and points out so many spiritual advantages, though mingled with great trials and temptations, that I believe I am right in coming to this decision. On Wednesday evening, I preached for Mr. Fry. Several gentlemen spoke to each of us, expressing a hope that I should undertake the charge; and one of them suggested, that if it were an object to me, he did not doubt that very many would gladly contribute towards the expense of the removal, and some increase of salary. The hint was kind, whatever might be the result. Yesterday morning, Mr. Fry and I conversed for a considerable time together. I told him all my history and circumstances. He seems resolved to omit nothing which may contribute to the hopefulness and comfort of my arrangement; and I really think that it is God's will that I should repose a temporal as well as a spiritual confidence in him. I called yesterday on Mr. Wilberforce, who put five pounds into my hand to go about from poor to poor and distribute.* Blessed commission!

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* The wisdom of this mode of doing good, must at once commend itself to those, who are aware of the circumstances in which clergymen are frequently placed relative to the poor. Their parochial duties bring to their

I am to dine there to-day, and to take leave of the Dean of Carlisle, who goes to Cambridge to-morrow. No two men ever harmonized more sweetly in opinion, views, taste, judgment, &c. than Mr. Fry and myself. Our friendship is forming and confirming on the best grounds, I trust. You will judge how little able I am to see many friends, or to do any thing but labor in my vocation, when I tell you that I am to preach twice on Good Friday, twice on Easter Sunday, once on Easter Tuesday, and, perhaps, Easter Monday, and even next Wednesday. You cannot write too often; the sight of your letters cheers and delights me. I wish I could play on the ground for half an hour with the children."

"*London, Sunday, April* 15, 1805.

"I begin a few lines to you, my dearly-beloved wife, in the interval between my two services; and I can hardly give any other reason, than that my mind is worked up to a high state of agitation, by meditating and preparing to preach to-night, from John v, 28, 29, and it wants a few minutes' relief. The subject is truly solemn; and the manner in which I propose to treat it, will be very trying and awful both to me and my hearers. I preached to an overflowing congregation, this morning, from Philip. iii, 10;—it cost me great thought and pains:—I administered the sacrament to near two hundred persons. I have been meditating for two hours, on death, judgment, heaven, and hell. I feel that in the pulpit I shall either deliver myself with very little, or very great feeling and effect. Oh! for a heart to feel more for myself and others;—what a poor, cold, miserable creature I feel myself to be; I am sometimes constrained to cry out—and can such a worthless being be saved?—yet there is worth in Jesus for the most worthless. God make me to experience fully the power of his resurrection, lest when I have preached to others, I myself should become a cast-away. Adieu for the present,—perhaps I may add a few lines before I go to bed.

" Sunday night, ten o'clock.—My sermon proved very solemn, and brought forth very copious tears from many eyes. I

notice peculiar cases of want, which ought not to be made public. So limited, generally, are their own resources, that unless funds are in this way put at their disposal, many of God's own children may be left to suffer. It is the practice of some churches, to put portions of money in the hands of their Pastor, for distribution among such destitute members as may come under his special notice in addition to the appropriations which the Deacons are expected to make. Some churches are too poor to furnish such funds. How proper then, that the wealthy should remember and imitate this example of Wilberforce.—*Amer. Ed.*

trembled inwardly, whilst I painted the resurrection and punishment of condemned souls; and the effect was very striking on a most numerous and attentive congregation. I am sitting up to think about a sermon for to-morrow morning.

"Monday morning, five o'clock.—Yesterday, at the sacrament, I observed kneeling at the rails, close to Mr. Wilberforce, a *negro*. I was much struck, and many interesting associations filled my mind. I find also, that it was quite accidental, and that Mr. W. knows nothing of him. Last night I dwelt on the meeting of husbands, wives, parents, and children at the resurrection, and thought deeply of you and your babes; in fact, I wept: I saw the tears of others responding to my own."

While he was thus engaged in the duties and arrangements attendant on his new appointment, the following letter will prove that in dispensing spiritual instruction to others, he was not unmindful of what he owed to one, whose happiness and welfare were so nearly connected with his own.

"*London*, *April* 20, 1805.

"My dear Wife,—I really feel it as an answer to very many prayers which I have for years past offered up for you, that you are now seriously thinking on the all-important subject of religion. I trust you will henceforth become my spiritual monitor and counsellor, my helpmate in every good word and work, and my wife indeed, united in grace as well as in providence. With respect to the inward conflicts and doubts which you entertain in your mind, you must seek spiritual armor to fight the battle. Remember, that if you truly desire to overcome all the evil tempers, affections, desires and principles of your natural heart, you have an evidence within, that God must have wrought it, and that he will not suffer you to be tempted above what you are able to bear, but will, with the temptation, make a way to escape. With respect to prayer, I recommend you to consider the precept of 'pray always and without ceasing.' This evidently refers to that perpetual disposition of the heart to lift itself up in sudden, short, ejaculatory prayer, which is one of the most necessary means and proofs of grace. It is this alone which can render the appointed and regular devotions of the church, the family, and the closet, lively, strong, and efficacious. Satan will lose much of his strong hold, if you thus laboriously strive to obtain a prayerful frame of heart, an habitual meditation upon

Christ and eternity, a frequency of conversing on sacred things, and above all, experimental contemplation and conversation. The world is a deadly enemy to spiritual attainment; you cannot too soon see the high importance of being less conformed to it, in all its vanities, vices, follies, and unprofitable waste of time, gifts, and talents. The Christian will appear, even in the simplicity of every personal ornament. The dress, the countenance, the tone of voice, the address, will lose its former levity; and in the minutest trifles of common life, you will see the hand of God leading to important events, and his finger pointing to the life that is to come. I have just been praying most earnestly, that God may carry on such a work in your heart. The grand work of all is, *to believe.* This is the root and fountain of all other graces. That believing look at the Saviour which sees an interest in him, or which at least leads to full conviction, both of his sufficiency and efficiency to save our *own* souls, is the master work of God. May you be led fully to see this, and in God's own time to rejoice in it. Accustom yourself to talk constantly with Nugent and Mary on the substantial parts of Christianity, and appeal to those little instances of experience which even a child may comprehend. I wrote to you yesterday, and hope you have got my letter. I have this instant received your's of Tuesday. I hope to be able to leave London by the time you mention. The three things which I have to settle, if possible, are—the house, the furniture, and a successor; and I do hope another week will arrange the two former. I only fear for the latter, and this makes me uneasy; however, as I shall retain the curacy till Christmas, there is still time and opportunity; but much depends on a desirable substitute for the summer, otherwise all might be overthrown.

"Saturday morning, six o'clock.—I went yesterday to the Hospital, and spent three hours in very close inspection of the miserable objects whom it contains. I have now resolved on taking the house. It is in Chester Street, about a hundred yards from the Lock; it is surrounded by fields, has a very pleasant prospect, charming air, great retirement and quietness, with a little garden, a remarkable neat exterior, and as neat and comfortable an interior.

"Our final removal, if we can get a curate, must be in the middle of June. I am asked, and have consented to preach the Charity Sermon at Newport, on May 16th. I must once more assure you, that I shall not stay a day longer than absolute business requires. I trust our separation has been for the best, and that our temporal and spiritual concerns, our views and resolutions, tempers and principles, will all thrive and prosper for the better. God bless the dear children. Kind regards to your fire-side, from your truly affectionate husband, L. Richmond."

Mr. Richmond's connexion with the Lock chapel was not of long duration. A few weeks after his engagement, the rector of Turvey in Bedfordshire became vacant by the death of the late Rev. Erasmus Middleton, author of "*Biographia Evangelica.*" Mrs. Fuller, an eminently pious lady, was at that period in possession of the partronage of this benefice; and being desirous of conscientiously fulfilling the important and sacred trust committed to her, she wrote to the late Ambrose Serle, Esq. one of the commissioners of the Transport Office, author of "*Horæ Solitariæ*," and many other valuable works, stating that as she was much indebted to him for the benefit she had received from his writings, she would present the rectory of Turvey to any clergyman, of similar sentiments with himself whom he might choose to recommend. Mr. Serle, who at that time attended the Lock chapel as his constant place of worship, immediately fixed on Mr. Richmond as the fittest person among his clerical friends and connexions to fill this situation. It is, however, a fact highly honorable to him, and a proof of the purity of his motives, that he could with difficulty be persuaded to accept the nomination. His feelings recal to mind the answer of another truly pious and excellent clergyman, who has refused to exchange a small curacy for three livings successively offered to him, and who will probably from this circumstance be recognized by many of the clerical readers of this Memoir, "What can a man want who is useful and happy?" And, to cite the remark of another upon this truly Christian sentiment, "What can he want who has Christ in his ministrations, and Christ's love in his heart?"

The objection which Mr. Richmond made to his acceptance of this benefice, arose from the apprehension that he should enter a sphere of much less usefulness than that in which he was then engaged. He was not aware, at that time, that the population of Turvey consisted of eight hundred souls.

He ultimately yielded, however, to the judgment of his friends, and entered on his labors at Turvey. He was inducted by his friend Mr. Fry, on the 30th of July; and, with his family, went to reside at the parsonage in the month of October following. At the time of his induction he wrote the following letter to Mrs. Richmond:—

Emberton, *July* 30, 1805.

"My dearest Mary,—I arrived safely, under the divine blessing, at this good man's house yesterday. I have but a few minutes for a few lines, but I must send those few. I went to Turvey this morning. I like the place,—I like the house, and I feel disposed to be well pleased, in spite of the casement windows which are very good of their kind. I was inducted amidst the ringing of bells, and congregation of people, who assembled in troops to peep at the new rector and witness the ceremony. The church is very handsome and commodious. The day is delightful, and every thing appeared to advantage. There are several conveniences about the premises. I shall reserve all farther particulars for conversation on Thursday evening, when I hope to see you. To-morrow I go to Mr. Higgins, and to make various inquiries at the rectory; and in the evening I preach for Mr. Fry.

"My first impression of all the premises at Turvey was a favorable one; and I am persuaded all may be comfortable, with a blessing on a contented and satisfied heart."

CHAPTER VII.

Commencement of his ministerial labors at Turvey—Former state of the parish—Plans and exertions for its improvement—Judicious rules and regulations of his Friendly Society—Effect of his exertions—His 'Fathers of the English Church'—Doctrine and mode of preaching—Brief reflections on controversy.

Mr. Richmond commenced his residence at Turvey, in October, 1805. But before we enter on the detail of his ministerial labors, it may be proper to advert to the state and circumstances of the parish, previously to his appointment to it as rector.

The village of Turvey is situated between the two towns of Bedford and Olney, being eight miles distant from the former, and four from the latter. It was anciently the residence of a noble family, some of whose warlike ancestors repose beneath the beautiful and splendid marble monuments which adorn the chancel of the church. What was once the mansion, is now converted into a farm-house. Having long ceased to retain his original magnificence, it seems, in its present form to announce the transitory character of human grandeur. The family of the Mordaunts, subsequently Earls of Peterborough, illustrious as it once was in British history, and celebrated for its achievments in arms, now no longer exists, having become extinct in the year 1814. How justly may we apply to these instances of the instability of all earthly dignities, the impressive exclamation of a distinguished judge of former days:*—"And yet Time hath his revolutions; there must be a period and an end to all temporal things;—an end of names and dignities, and of whatsoever is terrene. For where is Bohun?—where is Mowbray?—where is Mortimer? Nay, which is more, and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality!"

Previously to Mr. Richmond's incumbency, the village of Turvey appears to have been greatly neglected. The duties of the church were irregularly performed; nor was there ever more than one service on the Sabbath day, among a population of at least 800 inhabitants. The ordinances of religion were not respected; the minds of the people were grossly ignorant, and their morals and manners rude and disorderly. The Rev. Erasmus Middleton was Mr. Richmond's immediate predecessor; a man distinguished both for his learning and piety. By him the services of the church were increased; and the work of reformation was gradually, though slowly advancing, when this faithful minister was prematurely cut off, in the midst of his exertions, having retained his office only for the short period of one year.

Mr. Richmond succeeded Mr. Middleton; and entered on his new appointment with a reputation for talents and piety, which excited a great interest in the neighborhood, and an expectation of extensive usefulness among his parishioners. The text of his first sermon was taken from 1 Cor. ii. 2; "For I determined not to know any thing among you, save Jesus Christ and Him crucified." From these words he uniformly preached on every returning anniversary of his incumbency, and continued to do so till the last year of his life.

To those who overlook the comprehensive meaning of this passage of holy Scripture, the text may seem to be too limited in its view, and to restrict the whole summary of divine truth to the doctrine of the Atonement, without a due regard to other important branches of Christian faith and practice. But let it be remembered that the same Apostle, who "determined to know nothing but Jesus Christ and him crucified," avows also, that he had "not shunned to declare all the counsel of God," (Acts xx, 27;) and consequently, the passage must be supposed to comprise within its ample range, the full extent and substance of every thing that is needful to the faith and practice of the Christian; nor, indeed, is there a subject of doctrine or of morals, which is not essentially identified with the doctrine of the Cross. It is there that we best learn the malignity of sin, the depths of the divine love, the necessity of self-humiliation, the character of holiness, the motives and means for its attainment, and the dutiful obligation to "glorify God with our bodies and our spirits, which are his."

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* Lord Chief Justice Crewe, in the time of Charles II.

The following account of Mr. Richmond's proceedings at Turvey, will convey to the reader some notions of his zeal and judgment, in promoting the welfare of his parish.

On the Sabbath-day, there were two regular full services; and in the evening, a lecture, more especially designed for the young. His weekly labors commenced with what he called his Tuesday-night cottage lecture, from its being held successively in the cottages of the poor, whom he assembled for the purpose of more familiar and direct instruction than could be usefully or suitably delivered in public. On Friday evening a lecture was delivered in the church, the prayers for the evening service being previously read; and once a month he met the communicants, on the Saturday preceding the sacrament. He had also a weekly service at the workhouse. But his labors were not confined to public instructions; like his divine Master, "he went about doing good." At the cottages of the poor he was a frequent visitor; fulfilling the apostolical injunction, of going from "house to house," scattering the precious seed, making himself acquainted with their spiritual state, and gathering from their answers useful hints and reflections for the service of the succeeding Sabbath.

A Sunday school had been established at Turvey for many years, endowed by Charles Higgins, Esq., who bequeathed 300*l*. in support of the charity. John Higgins, Esq., of Turvey Abbey, his nephew and successor, has generously paid an interest on the bequest, of 20*l*. a year. The school, though well attended before, had its numbers considerably increased, and its regulations greatly improved, by the new rector. He appointed a master of real piety, justly considering that on the principles and character of the teacher, the efficiency and usefulness of these institutions materially depend. Mr. Richmond was accustomed to visit the school previously to divine service ; and, for the benefit of his youthful charge, chiefly, he engaged in a third service in the church, on the Sunday evening. Here the first-fruits of his ministry appeared. The conversion of two young children, who afterwards died happily, followed his introductory address to the children. Mr. Richmond, indeed, was peculiarly successful on these occasions, and no part of his labors was attended with more striking effects. It is remarkable, that both at Turvey and at Brading the first memorials of his usefulness occurred in the instance of children.

Shortly afterwards, he established a Friendly Society. Objections have not unfrequently been made to societies of this description, and a preference given to Savings-banks. It must be admitted, that some of these objections are not without foundation. It has been said, "that the usual subscription of the members is insufficient to furnish a sum for the support of the aged,—an insufficiency frequently increased by gross mismanagement ;—that ordinary Friendly Societies are republics of the worst kind ; in which are found no men of talent or judgment, to control the disorders of their meetings, which too often present scenes of drunkenness, contention, and misapplication of funds ;—evils which, sooner or later, never fail to issue in bankruptcy ;—that a fifth part of the funds is regularly allowed for liquor, under the idea of encouraging the publican, at whose house the subscriptions are usually paid ;—that the system is productive of much immorality ; and associations and habits formed, which bring on a train of serious evils ;—that, to the sum allowed from the club, the poor man often adds a large part of his weekly earnings ; and, instead of exercising prudence and economy, he wastes this money in intemperate indulgence." These abuses of Benefit Societies have disgusted many persons, and induced them to give a preference to Savings-banks, unaccompanied with annual dinners, and monthly resorts to the publican. Admitting, however, the existence of these evils, and without detracting from the great public good of the Savings-banks, it ought to be remembered that the abuses here specified form no just grounds of exception to the Friendly Societies conducted on better principles ; and that the Savings-banks cannot accomplish the same purposes in any thing like an equal degree. Their character and use is widely differen from those of Friendly Societies. The little tradesman, the domestic servant, the bailiff or overseer of a farm, and others in similar circumstances, may find in the banks a safe and profitable repository for their savings; but the laborer, especially if a married man, has no inclination to lay up the small sums he subscribes to a Friendly Society; and these sums, if deposited at the banks, would seldom meet his necessities in sickness and old age. A long illness would exhaust his deposits, and oblige him to throw himself on his friends or the parish for a maintenance. But the Friendly Societies are, strictly, *Insurance Companies*: and if their funds be regulated by a just rate of insurance, without which, it is granted, no Friendly Society deserves support, —and if they be wisely and properly managed, no institution is better calculated to afford the poor a comfortable and certain independence.

Mr. Richmond, who was no mean financier, was fully competent to determine the scale of subscription; and by his judicious arrangements he prevented the above evils, and effectually secured to the poor the benefits of a Friendly Society. It is greatly to be desired that his plans were universally known; and that all Benefit Societies were formed or re-modelled on similar principles. For the information of the public, the following sketch of the Turvey club is inserted.

The Friendly Society of Turvey was composed of three divisions.

First, *A club for children* of both sexes, from seven to sixteen years of age; each member pays one shilling entrance, and a penny per month; and is allowed in sickness eighteenpence per week. From three to four pounds is the yearly expenditure on sick members. The society has deposited 50*l.* in the Savings-bank, after twenty years' duration. The number of its members has varied from twenty to forty children. At sixteen years of age a member becomes eligible to the senior clubs, and is entitled to receive half the entrance fee required on admission.

Secondly, *The club for women,* confined to persons from seventeen to thirty-five years of age. The entrance-fee is five shillings; the monthly subscription one shilling, or one shilling and eightpence, at the option of the members. Those who subscribe the larger sum receive six shillings per week in illness; and to the lesser subscriber is paid four shillings weekly. The number of members have varied from thirty to forty. The average payments for the last twenty years have been 20*l*. and the society has 200*l*. in the Savings-bank.

Thirdly, *The men's club*, also comprising two classes. The members of the one pay one shilling, and of the other one shilling and fourpence monthly; and they respectively receive eight shillings and six shillings weekly in sickness. The entrance-fee is seven shillings and six pence. Their annual expenditures has been 35*l*., and their present fund amounts to nearly 400*l*. These clubs have about twenty honorary members, who greatly contribute to the opulence and prosperity of the institutions; and their bounty, joined to the subscriptions of a constant succession of young members, Mr. Richmond considered, on the calculation of the Northampton tables, to be adequate to the demands of the club. The rules and regulations of the Turvey club resemble, in most respects, those of other friendly societies; but some additions and amendments were made by Mr. Richmond which are too important to be omitted.

First.—No persons of immoral character were admissible, or such as were likely to disgrace the society by habits of drinking, impurity, profane swearing, or other notorious crimes.

Secondly.—A careful superintendence was maintained over the members by Mr. Richmond and the officers of the society. Offenders were admonished; and after three admonitions, if unreclaimed, were excluded from the benefits of the society.

Thirdly.—The practice of assembling the members of these societies at public-houses, and of spending a portion of their funds in liquor, was prohibited; and their meetings were held in the vestry of the church, at which Mr. Richmond constantly attended. By this arrangement nearly a *fifth part of the funds* was saved, and the temptations of the public-house avoided.*

In this, and in indeed every other plan of improvement, Mr. Richmond was the presiding genius. Every thing was conducted under his eye, and owed its success to his wisdom and example. He possessed the happy talent of exciting interest, conciliating regard, and meeting difficulties with calmness; he overcame impediments by a gentleness which disarmed opposition, a judgment which corrected mistake, and a temper which diffused universal harmony. There was an openness in his manner, which impressed all with a conviction of his sincerity, and prevented a suspicion of his having any other motive than a wish to promote the welfare of his parishioners.

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* For the establishment of this club, Mr. Richmond obtained the annual prize "for the best regulated Benefit Society in the county of Bedford."

Where he met with opposition, he did not hazard the failure of his measures by indiscreetly urging them; but rather left his arguments silently and gradually to produce their effect. Circumspection and caution marked every part of his conduct; his great aim being at all times to "give no offence in any thing, that the ministry might not be blamed." He was consistent throughout, in the public discharge of his duty, as well as in his general intercourse, and private and domestic habits; and thus the energy of his zeal in the pulpit was known to be not the excitement of the moment, "the sparks of his own kindling;" but the steady flame of a Divine spirit, imparting to others the sacred glow which animated his own bosom.

To the character, example, and authority of Mr. Richmond, the members of these societies submitted their judgment; and yielded, for the most part, a ready acquiescence in his counsels.

Notwithstanding the acknowledged excellence of these plans, there appears to the writer of this memoir, one important defect. These societies were still of a republican character; and it was in the power of the members to injure their own interests by the decisions of a majority. On one occasion, this defective government had nearly proved fatal to the Turvey club. The funds had increased beyond the expectation of the members, who, in a time of great pressure, resolved to appropriate a portion of them to the relief of their necessities; and they were with difficulty turned from their purpose, by his firmness and personal influence. This defect is remedied in a society formed at Emberton, on Mr. Richmond's plan; one of the rules of which provides, that no proposition shall pass into a law, without the concurrence of the president and honorary members. Mr. Richmond acknowledged the improvement upon his principle, observing, with his usual frankness, "our good friend at Emberton has secured by law, what I have effected by personal influence."

It is very desirable that the rules of these societies should, after a time, be enrolled according to act of parliament; by which they become legal corporations, and the evil attending the removal of such men as Mr. Richmond is provided for, as far, at least, as it can be done, by bringing these societies under the sanction and protection of the law, and thus enabling the better-informed of the poor themselves, to insure the proper application of their funds, and control the sudden impulse of popular feeling.

Mr. Richmond's club, like other similar institutions, kept its anniversary; but in a different way, and with different effects. These feasts are usually held at the public-house, and lead to much disorder. The feast at Turvey was not a revel of riot and drunkenness; but a generous hospitality, consistent with Christian principle. Mr. Richmond invited, on these occasions, a number of his clerical brethren, and other respectable ladies and gentlemen in the neighborhood, who usually assembled at Turvey, to the number of thirty or forty persons, and with a large concourse of the villagers, accompanied the society to the church. The subjoined letter gives a pleasing account of the proceedings of the day.

"My dear Friend,

"You wish me to give you some account of the anniversary of Mr. Richmond's Friendly Societies. This I shall do with pleasure, having attended several of them.

"He generally kept the anniversary in Whitsun-week. You already know that Mr. R. has three Friendly Societies; one for men, a second for women, and a third for young persons. Hence it frequently happens that the father is a member of the one, the mother of another, and the children of the third. Each club consists of the higher and middle classes of parishioners, as well as of the poor. The former contribute, but do not share in the benefit, while the latter are thus more liberally assisted.

"On the anniversary, all these clubs walk in procession to church and hear a sermon, after which they dine together in the school-room. As this is an important scene of action, you must indulge me with a moment of your time, while I shew you its interior. Imagine to yourself a fine, large, airy room, with a lofty ceiling, following the form of the roof of the building; the floor even, and the walls, as well as the top, beautifully white. Every part of the room is ornamented with the staves of the different members, painted blue, and disposed upon the walls, somewhat like the swords and halberts in an armory. These are surmounted with bouquets and festoons of flowers in rich profusion; for which the 'squires' gardens and shrubberies are laid under such heavy contributions, that it needs almost a year to replenish them. Think of the variety of flowers and shrubs that a village like Turvey would produce at Whitsuntide, and you may conclude that the choicest of them are to be found most tastefully arranged throughout the room. One garland is suspended from the centre, which is carried before the clubs to the church, instead of any colors. In the centre of this garland, which is in the form of a sphere, there is a triangle, emblematic of the three clubs united in one; and in the centre of the top of the room hangs the triangle of Unity, which I shall have occasion to notice by-and-by. Four tables are placed round the room, so as to form one. That at the top for the honorary members, the clergy, and gentry; on the right are placed the men, on the left the women, and at the lower table the children. I have been thus minute, because the order, as well as the elegance, displayed on the occasion, contributed much to the good effect of the whole. At eleven o'clock the 'squires of Turvey, Mr. and Mrs. Richmond with their friends, and some of the neighboring clergy, assembled to meet the club, near the school-room. A long train of members of the different clubs proceed in order to the church, headed by the rector; the benefit members all carrying blue staves. The same order is observed on returning from church to the school-room. A visitor generally preaches the sermon.

" We were disbanded at the schooll-room, and allowed an hour to ramble about; after which we were summoned to dinner by a bell. The members had taken their places when we entered the room. We were disposed at the chief table, and, on a signal given, all rose up, and Mr. Richmond said the grace. The covers were removed, and we enjoyed a very nice dinner, *vario sermone*. After dinner, the following grace was sung by the whole company, standing:—

'We thank thee, Lord, for this our food.
But most of all for Jesu's blood;
Let manna to our souls be given,
The bread of life sent down from heaven.'

" At this part of the day, as many of the villagers as can approach the doors and windows are allowed to gratify their curiosity by observing the proceedings. After a glass of wine at our ables, and the simpler beverage of nut-brown ale at the tables on our right and left, the steward for the day proposed a vote of thanks to Mr. and Mrs. Richmond, for their attention to the interests of the club. Upon which, Mr. Richmond rose and addressed them at some length on the principles of these societies, and he had recourse to the triangle before-mentioned, on whose sides were written, ' Faith, Hope, Charity;' and on the cross-bars, ' Mutual Support, Unity, Patience,' &c. He commented on these with his usual simplicity and piety, reverting to the early history of the institution, and urging the necessity of keeping those principles steadily in view, both in regard to their conduct in the management of the society, and towards each other. He dwelt also on the subject of the perpetuity of clubs, and the necessity of taking the calculation of human life from more recent tables than those from which it had hitherto been made; experience having proved that human life is generally longer than had been supposed. I need not say he made himself understood; but I may add, that he gave to the whole discussion such an air of interest, that all were delighted, as well as edified.

"A few minutes after Mr. Richmond had resumed his seat, the steward proposed the thanks of the societies to the honorary members, for their countenance and support. When this had passed, Mr. Grimshawe arose on the part of the honorary members. His address contained a strong appeal to their moral principles, and was heard with much interest. After a short interval, the Hon. Lyttleton Powys made a very impressive address. His remarks produced a more than ordinary effect upon the whole assembly. He held in his hand a narrative of a waterman, who had plied upon the river Thames, and by his honest industry had been able not only to educate several of his relatives, and settle them in the world, but also to leave considerable pecuniary legacies to some public religious societies. This book he presented to Mrs. Richmond with a request that she should lend it to the members of the club, to teach them the blessings of patient industry, with the fear of God. He pointed out to them, in the waterman's character, his conscientious observance of the Sabbath, in his steady refusal to ply on the river on that day.

"What I said, I must leave you to conjecture. The happy countenances around me,—the beautiful effect of the pendant flowers, and the sweet union of 'young men and maidens, old men and children,' filled my mind with so many pleasing ideas, that I assure you I could not continue silent, nor refrain from contrasting the scenes of wretchedness I had witnessed in the manufacturing districts of the north, with the comfort and tranquillity of Turvey.

"I have mentioned to you that I was present at several of these anniversaries, and I could not help observing that they were so managed, as never to present an uninteresting sameness. Some new incident furnished a pleasing variety. On one occasion, the senior chaplain of St. Helena was present.

With a view to inspire contentment amongst the poor, he drew a lively contrast between their comforts and his own privations in that island. He told them, that in consequence of the failure of the regular supplies of provisions, they were frequently reduced to the necessity of eating salted beef, as black and hard as the piece of mahogany which he held in his hand. After describing Buonaparte's residence at Longwood, he produced a lock of his hair, which was handed round the tables, and of course examined with eager curiosity.

"Without entering into further detail, I would make this general remark,—that so much cheerful sobriety, decorum, and good feeling were every where visible, as to afford a lively illustration of St. Paul's precept,—'using this world as not abusing it.'

"At the close of the meeting, Mr. Richmond requested a part of the company to drink tea with him at his own house. His conversation was carried on in the same improving strain and was calculated to engage the attention of the younger clergy of his neighborhood, whom he frequently invited on these occasions.

"In closing my letter, one subject of mournful reflection forces itself upon my mind.—These scenes are passed away! our dear friend is indeed gone to a more beauteous abode,—a pleasant paradise above; but the vineyard he has left, may, I fear, in some future day, be overgrown with weeds, and the anniversary of Turvey cease to present the same happy fruits to win our admiration, to console and improve our hearts. Yet many of the members of the Friendly Societies at Turvey are members of Christ. These will follow their beloved pastor, their father, and their friend, to that blessed society, whose members are 'no more sick.'

"That you and I may be numbered with them, is the sincere wish of your faithful friend, AMOS WESTBOY."

The good effects of these societies were universally felt. The poor learned to enjoy hospitality without excess. An occasional intercourse between rich and poor, called forth affections and emotions of sympathy and kindness in the one, of respect and gratitude in the other. Instead of the usual scenes at such meetings, a cheerfulness and decorum without constraint prevailed, and a respect for religion gave a sacred character to the whole. It is remarkable, that for twenty anniversaries, though an instance or two might be selected, of persons retiring from the meeting to a public house, not a single instance of intemperance occurred at the school-room. Another good effect of these societies, was strikingly exemplified in the improvement of the female character. A lamentable departure from propriety, previous to marriage, was general, before the establishment of these societies; afterwards, however, it was a rare occurrence.

As might be expected, his exertions on the week-day contributed, in no small degree, to give effect to Mr. Richmond's ministry, and to attach the people to it. The church was numerously attended; the Sabbath became a hallowed day, and its approach was anticipated with lively expectation. The Gospel was preached with fidelity, and heard with deep and solemn interest. Many were awakened from a state of insensibility and thoughtlessness, to a just estimation of the truths which they heard from their beloved pastor. Instances were not unfrequent of sound and solid conversion; and even those who received little spiritual benefit, learned to treat religion with respect, and began to exhibit a decency of deportment. Vice did not lift up the head with its wonted effrontery, nor was sin committed with the same fearless unconcern, and disregard to its consequences.

Another circumstance in the ministry of Mr. Richmond deserves the particular attention of the reader, we mean the examination of candidates for the communion. It has often been objected to the Church of England, that her ministers admit to the Lord's Supper indiscriminately, and without due regard to the principles and characters of the communicants. The charge cannot apply to a consistent minister of the Established Church. He is empowered, nay required, by the instructions of that church, to put in force her discipline;—to examine, to reject, or admit at his own discretion; subject, indeed, as it ought to be, to the approval of his superior.*

Mr. Richmond, as a faithful son of the church, and a no less faithful minister of the Gospel, endeavored to carry into effect the requirements of the Rubric, and the directions of the Holy Scriptures: 1 Cor. v, 7, and xi, 28. The person proposing himself for the communion was examined, and a year of probation was recommended to him, for the trial of his sincerity, and the manifestation of it by a consistent and virtuous conversation. Perhaps there were few communions which exhibited a more satisfactory piety; and the attendants at the sacrament were, for the most part, the fruits of his own ministry, and the dearest objects of his heart: he was regarded by them as a father; they consulted him on all occasions, and received advice and sympathy in all their affairs, both temporal and spiritual. At once respected and beloved by "the children which God had given him," he, in return, watched over them with anxiety, prayed for them with earnestness, instructed them with diligence, ruled them with mildness, and regarded them with the affection of an apostle: "for now we live, if ye stand fast in the Lord." 1 Thess. iii. 8.

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* It has been supposed that a clergyman exposes himself to a civil action for defamation, by refusing the sacrament to the most profligate offender. This is a mistake He must, indeed, render his reasons for rejection, to the bishop, through the churchwardens; but he is not liable to a civil action, except he *publickly* assigns his reasons for refusal. He ought to pass by the rejected person, at the time of the sacrament, or warn him in private. The decision of the clergyman may, indeed, be reversed by his ecclesiastical superior; but he does not expose himself to any process in a civil court.

While Mr. Richmond was thus fulfilling the duties of an active and laborious parish priest, he commenced a work, which justly entitles him to the gratitude of present and succeeding generations. We allude to the 'Fathers of the English Church,' a publication containing copious and impartial selections from the writings of our Reformers, and comprising a valuable mass of theological knowledge, illustrative of the doctrines of the Reformation. Nothing of the kind had ever been attempted, and, perhaps, few modern divines possessed the requisite means of information.

The circumstance to which Mr. Richmond was indebted for his superiority in this respect, is singular, and deserves insertion. While he resided in the Isle of Wight, and shortly after his perusal of Wilberforce's 'Practical View,' which had effected so striking a change in his own sentiments and character, a grocer at Newport sent him some trifling article wrapped up in a leaf of Bishop Jewell's Apology. His attention was directed to the wrapper by one of his family, who jocosely remarked, "this looks as if it would suit you, Legh." He read the leaf, and instantly set off for Newport, to inquire after the remaining pages. The grocer, smiling at the anxiety of his clerical customer, replied, "O yes, sir, here they are, and I have a whole hogshead of these worthies; they are much at your service, for two pence a pound." The treasure was speedily and joyfully secured; and to this incident, trivial as it may appear, Mr. Richmond owed his extensive and profound acquaintance with the authors of the Reformation.

It is, indeed, a humiliating consideration, that works like these should lose the veneration of posterity, and be treated with the contempt due only to the meanest productions of the day. It was an honor reserved for Mr. Richmond, to draw from obscurity the writings of those eminent men, who had shaken empires by their discussions, overthrown systems which centuries had struggled to uphold, and sealing their testimony with their blood, bequeathed a sacred legacy of pure doctrine to the Protestant church.

At the urgent and repeated entreaties of several clerical friends, Mr. Richmond was induced to engage in this important undertaking. A prospectus of his plan was laid before the public in the year 1806; and shortly after, he commenced the publication of the work in numbers, and ultimately completed it in eight volumes. It is impossible to contemplate the execution of so laborious a task, and not to assign to the Editor the praise of unwearied diligence, discriminating judgment, and acknowledged impartiality. The substance of the writings of Tindal, Ridley, Latimer, Cranmer, Hooper, Bradford, Jewell, and others, was thus rendered accessible to the theological student, at a time when the spirit of controversy was gone forth, and when a standard of unquestionable authority, and free from the bias of modern prejudices, became a desideratum of the very first importance. Since the above period, a considerable change of sentiment has taken place among us; and we have no hesitation in ascribing much of that perceptible return to the doctrines of the Reformation, which characterizes the present state of our church, to the influence of this publication. It has been repeatedly referred to, and largely quoted, on the various subjects which have since come under discussion; and if sound doctrine be to the soul, what nutritious food is to the body, and the stream be purest as we approach nearest to its source, it is to the perusal of the writings of the Reformers and their immediate successors, next to that of the Bible, that we are to look, under the divine blessing, for the revival of national piety and true religion.*

From this brief mention of the 'Fathers of the English Church,' we are naturally led to the consideration of the doctrinal views and sentiments of Mr. Richmond, which furnished the leading topics of his ministry.

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* 'The Fathers of the Engish Church' are now no longer to be obtained in complete sets; but some of the separate volumes, which are distinct and wholly independent in their contents, may be purchased, by application to the publishers, Messrs. Hatchard, Piccadilly, and Seeley, Fleet Street, London.

He has often been heard to declare, "that two great subjects pervaded the Bible; *Sin, and Salvation from Sin*; and that these ought to form the basis of the Christian ministry.

In his addresses from the pulpit, he never failed to point out, distinctly and forcibly, *man's ruin by the fall:—his condemnation under the law, and his moral inability to deliver himself, by any power or strength of his own:—The divinity and incarnation of the Son of God:—Free and full justification, through faith in the atoning blood and righteousness of the Redeemer:—the nature of justifying faith, its fruits and evidences:—the agency of the Holy Spirit, in the regeneration and sanctification of believers:—and the necessity of a renewed heart, and of holiness in the life, not as the title to heaven, but as a meetness for its enjoyment.* These are fundamental doctrines, in which all true Christians without distinction of sect or party, cordially unite. They have been the food of the church of God in all ages,—The manna which has sustained her children in the many and diversified scenes of human trial and infirmity;—they have been the song of their pilgrimage,—their joy in tribulation,—their light in darkness, and their guide to life and immortality.

In addition to the above-mentioned doctrines, Mr. Richmond adopted the views which are commonly called Calvinistic; but not in that offensive sense in which they are frequently, though most erroneously imputed. It is not the intention of the editor to enter here on the Calvinistic controversy; this is neither the time nor the place for such a discussion. He may offer a still better reason for his silence,—the conviction which he has long entertained, that the real question at issue, and the one in which the interests of true religion are most concerned, is not, whether the Articles of our church and the sentiments of the Reformers, be more or less Calvinistic; but whether we *spiritually* understand, and *cordially* embrace those *fundamental* principles, the belief of which is indispensable to salvation, and to the well-being of every Christian community.

These principles are stated with admirable precision, and strict adherence both to the letter and spirit of the Scriptures, in the 9th, 10th, 11th, 12th, and 13th Articles of the Church of England, and must ever entitle her to rank among the purest of the reformed churches. Satisfied with the principles there laid down, we may safely allow a latitude of interpretation on points which, though deemed important by some, are not maintained by any to be essential to salvation.

The following analysis of Mr. Richmond's mode of preaching, is submitted to the candid consideration of those persons, who have fostered prejudices founded on error and misrepresentation;—prejudices not wholly unaccompanied by a very culpable ignorance, and which charity and truth must alike lament and condemn.

As a preacher he was *scriptural,—experimental,—practical,—comprehensive,—powerful in his appeals to the conscience and addresses to the heart,—full of pathos and interest.*

1. *He was scriptural.* A rich vein of divine truth was diffused through his sermons. The Law and the Gospel were clearly and distinctly exhibited in all their characteristic features, and enforced to their respective ends. No doctrine was asserted which was not proved and established by a constant appeal to the authority of Scripture, with the contents of which he was familiarly acquainted. We would here remark, that no man can become a sound and enlightened divine, who does not give his days and nights to the study of the Oracles of God, accompanied by prayer and meditation. The connexion of solid piety with an intimate knowledge of the Scriptures is indissoluble. This forms, indeed, the manual of every Christian, but belongs in a more especial degree to the minister of the sanctuary. It is the armory whence he must draw all his weapons;—it is the treasury whence he is to be supplied with every motive and every argument, which, through the grace and the power of the Holy Spirit can fix conviction on the mind, rouse the torpid conscience, excite the affections of the heart, and elevate the soul to God. It is the sceptre of righteousness, by which he rules and guides the flock; the depository of every promise that can cheer their passage through the valley of the shadow of death; and by it they are taught the new song, which will animate their praises in the land of their inheritance.—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, for ever and ever. Amen."

2. *He was experimental.* Divine truth, from his lips, was not a cold speculative statement; but was so interwoven with all the inward experiences of the human heart, as peculiarly to promote the edification of his hearers. He could appropriate the language of the Apostle, and say, "that which we have heard, which we have seen with our eyes, which we have

looked upon, and our hands have handled, of the word of life, declare we unto you." *From* the heart he preached *to* the heart, and seemed to enter into all its secret recesses. He detected the illusions by which it is beguiled,—he traced human action to its hidden springs,—he accompanied the soul in the alternations of doubt and hope, of fear and joy, in its conflicts with despair and unbelief; till led to the foot of the cross, it was able to repose on the promises of God, and realize the sweet enjoyment of pardon and peace.

3. *He was practical.* Some preachers are too exclusively doctrinal. Others are no less exclusively practical. Mr. Richmond avoided both extremes. He preached doctrine practically, and practice doctrinally. Both were in their due proportion : in their mutual dependence, connexion, and use. He connected precept with promise, and privilege with duty. As a spiritual workman, he considered doctrine to be the foundation, and practice the superstructure to be erected upon it; adopting the sentiment of one of his favorite Reformers,— "truly it is said, 'without holiness no man shall see the Lord;' but this I know, without the Lord, no man shall see holiness." Thus the doctrine and its tendency; the operation of the Spirit, and its gracious fruits ; genuine faith, and its necessary consequences ; holiness, and the means of attaining it ; Christ the *Saviour*, and Christ the *Example* ; the insufficiency of works as a procuring cause of salvation, and their indispensable necessity not only as evidences, but as glorifying God ; these great and important truths were enforced with the fidelity of a Christian pastor, and with the wisdom of a scribe well instructed in the kingdom of heaven.

4. *He was comprehensive.* Chiristianity, in his mode of exhibiting it, was a grand and conprehensive whole ; while the symmetry of the several parts was faithfully preserved. He did not give to one part of divine truth any undue preponderance over another.—Each truth seemed to be in its right place, and in its just measure and proportion. All the doctrines, and all the precepts,—all the promises, and all the characters to whom they are made,—all the privileges, and all the duties, were, in turn, the theme of his discourses. It is this beautiful order, and harmonious combination of all its various relations, that constitutes one of the characteristic features of a Revelation from above. And to present it under this form is that rare talent which all should endeavor to attain; and, when attained, it forms, so far as human in-

strumentality is concerned, the grand desideratum of ministerial preaching.

The well informed reader will easily discern *the old divine* in this mode of proceeding. The highest Calvinist, in former days, took in the whole range of Christian faith and practice. Usher and others of the supralapsarian school, were as minute and particular in explaining and enforcing the law, in all its ramifications, as they were full and glowing in setting forth the grace of the Gospel; and insisted as strenuously on the necessity and importance of good works, as the lowest Arminian.

5. *He was impressive in his appeals to the heart and conscience.* No man better understood that part of a discourse which consists of the application. Some preachers are very deficient in this respect; either wholly omitting to apply their subject, or for the most part failing in discrimination. A discourse, to be profitable, must come home to our own case.

Mr. Richmond, in appealing to his hearers, was faithful, searching, forcible, and impressive. "He reproved, rebuked, exhorted, with all long-suffering and doctrine;" but his exhortations were accompanied by the most affecting displays of the mercy, power, and grace of God in the gospel; and while his own experience of the truths he uttered, gave an authority and efficacy to his words, God put his seal to the testimony, and crowned his labors with success.

In presenting this delineation of Mr. Richmond's mode of preaching, the editor feels there would yet be something wanting, to give its complete character, if it were not stated more specifically, that the Saviour, in his various offices of Prophet, Priest, and King, was the grand theme of Mr. Richmond's ministrations. His excellence, like that of a skilful painter, consisted in so arranging all the subordinate parts of his picture, as to give due prominence and effect to the principal figure. *Christ Jesus was the soul of all his discourses;* and every precept, every promise, derived its force and value from its bearing in relation to Him.

A style of preaching like this must be allowed to be singularly useful, combining all that is important and requisite in a Christian preacher. His ministry possessed two peculiar excellencies;—it was too practical to make an Antinomian, and too doctrinal to make the mere moralist. Antinomianism may indeed exist, notwithstanding the utmost precaution of the preacher; and a dependence on our own works as interwoven with the very frame of our corrupt nature; but a minister is only then culpable, when his mode of preaching has a direct tendency to produce either the one or the other. No man was ever more free from both these defects, as a preacher, nor any congregation more exempt than his own, from these pernicious errors. In that important branch of Christian theology, relating to faith and works, where some preachers are most confused, he was most clear and scriptural. He laid the foundation in Christ alone, and in faith in his name; —a faith which was represented to be the gift of God, and the work of his spirit; living, energetic, fruitful, and holy —not the cause, but the instrument of salvation; and he taught, that good works were themselves the *subjects of promise* (Micah vii. 19;) the necessary fruits and evidences of faith, but not the meritorious conditions, in whole or in part, of the divine favor. It may be thought, that where the necessity of faith and good works is equally admitted, distinctions of this kind need not be pressed with so much earnestness; but it will be found, that the right understanding of these distinctions involves the most important consequences. It is not a matter of small moment, whether we put cause for effect, or attribute to our own imperfect services, that salvation, which is the result of God's free grace in Christ Jesus. So far as our own doings enter into the meritorious grounds of our acceptance, they destroy the character of the gospel as a dispensation of gratuitous mercy. "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."—Rom. xi. 6. It has been said, that the poor, who constitute the larger part of a congregation, are unable to comprehend these theological subtleties, which ought not, therefore, to form a part of ministerial instruction. We cannot better meet this objection, than by a reference to the sentiments of Bishop Horsley:—"Pray earnestly to God to assist the ministration of the word, by the secret influence of his Holy Spirit, on the minds of your hearers; and, nothing doubting that your prayers are heard, however *mean and illiterate* the congregation may be, in which you exercise your sacred functions, fear not to set before them *the whole counsel of God. Open the whole of your message without reservation;* that every one of you may have confidence to say, when he shall be called upon to give an account of his stewardship, 'Lord, I have not hid thy righteousness within my heart; I have not concealed thy loving-kindness and truth from the great congregation.'"*

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* See Charges of Bishop Horsley, p. 16.

We will merely add to this testimony, that the doctrines of grace are often better understood by the poor and illiterate, than by the rich and the wise. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes,"—Matt. xi. 25. The cross of Christ, which is declared to be, "to the Jews a stumbling-block, and to the Greeks foolishness," is, to them that believe, "the power of God, and the wisdom of God."—1 Cor. i. 24. The reception of divine truth demands not human learning, but poverty and humiliation of spirit. The learned are required to become as fools, and to enter the kingdom of heaven as litlte children. While to learning is reserved the honor of defending the outworks of religion, it is the happy privilege of none but the meek and lowly, whether learned or unlearned, wise or ignorant, rich or poor, to enter in and be saved.

After these extended remarks on Mr. Richmond's mode of preaching which the importance of the subject seems to justify, we may now be permitted to ask, how we are to account for that prevalent disposition to represent ministers of Mr. Richmond's sentiments as preaching nothing but exterminating decrees, predestination, election, and reprobation; and as being incessantly occupied in proclaiming doctrines without practice, a God without love, and a faith without morality? Surely it is time to awake from this illusion, which first creates a phantom, then combats it, and afterwards gains an imaginary triumph over a no less imaginary opponent. Men should not be charged with consequences which they disavow; much less be accused, at one moment, of relaxing all the obligations of moral virtue, and at the next, of enforcing them beyond the bounds of reasonable strictness. If, by the language above alluded to, it is meant to attach the charge of *high Calvinism* to that portion of the clergy who are here intended to be specified, then we must reply, that *high Calvinism* is unquestionably not the prevailing creed of those to whom the term is often so indiscriminately and ignorantly applied. Many are known to disclaim the title of Calvinist altogether. Few, very few are disposed to climb its Alpine heights; and the general persuasion seems to be, that in the construction of the doctrinal articles of our church, there is a sufficient approximation of sentiment to prove a resemblance to the views of Calvin, and yet a sufficient distinction to shew that there is not an identity. Party names of any kind are highly objectionable and offensive in a cause so sacred as that of religion, because they seem to give to erring man the honor and pre-eminence that belongs to God alone. "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren: Call no man your father upon the earth, for one is your Father which is in heaven: Neither be ye called masters, for one is your Master, even Christ."

But if a term be employed to designate the religious creed of the clergy in question, that of *modified Calvinism* is, perhaps, the most appropriate. They conceive the Reformers, in the composition of the Articles, to have discovered that happy medium of doctrine which is free from objectionable extremes, which gives to grace its freeness, and to man the responsibility belonging to a moral agent; and while it ascribes to God all the glory of salvation, charges the sinner with all the guilt of his own condemnation. The sentiments of that distinguished Prelate whom we have already quoted, are, on this subject also, entitled to notice. "It has been the fashion," he remarks, "of late, to talk of Arminianism as the system of the Church of England, and of Calvinism as something opposite to it, to which the church is hostile. That I may not be misunderstood in what I have said,[*] or may have occasion farther to say upon this subject, I must here declare, that I used the words Arminianism and Calvinism in that restricted sense in which they are generally taken,—to denote the doctrinal part of each system, as unconnected with the principles either of Arminians or Calvinists, upon church discipline and church government. This being premised, I assert, what I have often before asserted, and by God's grace I will persist in the assertion to my dying day,—that so far is it from the truth, that the Church of England is decidedly Arminian, and hostile to Calvinism,—that the truth is this,—that upon the principal points in dispute between the Arminians and the Calvinists,—upon all the points of doctrine characteristic of the two sects, the Church of England maintains an absolute neutrality; her articles explicitly assert nothing but what is believed both by Arminians and Calvinists. The Calvinists, indeed, hold some opinions relative to the same points, which the Church of England has not gone the length of asserting in her articles; but neither has she gone the length of explicitly contradicting those opinions; insomuch, that there is nothing to hinder the Arminian and the highest supralapsarian Calvinist from walking together in the Church of England and Ireland as friends and brothers, if they both approve the discipline of the church, and both are willing to submit to it. Her discipline has been approved,—it has been submitted to,—it has been in former times most ably and zealously defended by the highest supralapsarian Calvinists. Such was the great Usher; such was Whitgift; such were many more;—burning and shining lights of our church in her early days (when first she shook off the papal tyranny) long since gone to the resting-place of the spirits of the just."*

If by the charge of holding "a faith without morality," it is intended to arraign the doctrine of justification by faith, are those who make this charge aware that they are impugning one of the Articles of their own church, which expressly asserts this doctrine?—That it is illustrated at large, as we have already proved, in the book of Homilies?—That it forms a characteristic ground of distinction between the Protestant and Romish churches; and is one of the fundamental principles of Christianity itself? Once more let us appeal to the authority of Bishop Horsley:—"That man is justified by faith, without the works of the law, was the uniform doctrine of the first Reformers. It is a far more ancient doctrine,—it was the doctrine of the whole college of apostles. It is more ancient still,—it was the doctrine of the prophets. It is older than the prophets,—it was the religion of the patriarchs."†

Nor can we omit the insertion of the following admonitory hint from the same quarter:—"Take special care," says that distinguished prelate, "before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that, in that mass of doctrine, which it is of late become the fashion to abuse, under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism; and that which belongs to our common Christianity, and the general faith of the reformed churches; lest, when you mean only to fall foul of Calvinism, you should unwarily, attack something more sacred, and of higher origin."‡

After this almost involuntary allusion to polemical divinity, but which the nature of the subject, and the peculiar circumstances of our own church, seemed to render unavoidable, we cannot close this chapter without a few reflections.

It may check the pride and asperity of religious controversy, to remember that amidst the various attempts to unite mankind, at different periods, within the bounds of one common uniformity of opinion, whether under the name of Luther, Calvin, or Arminius, or under the various subdivisions of the present day; all have alike failed in the establishment of an universal standard. But it well deserves our notice, that, while each denomination claims a preference for its own peculiarities, God has given his blessing to all, wherever their aim has been holy, their efforts earnest, and the essential truths of Christianity have not been violated.

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* Charges, p. 216—218.
† Charges, p. 33.
‡ Charges, 226.

Where, then, God withholds not his blessing, man must not withhold his charity; and though union cannot exist without the essentials of religion, which are,—faith in Christ, and a confromity to his image, in a renewed heart and a holy life—yet, if these be secured, the union is not only practicable, but a necessary consequence; for, if we are members of Christ, we are members one of another. The more we imbibe the genuine spirit of Christianity, which is a spirit of love, the more shall we be divested of the shackles of party distinction; and be convinced, that the religion which is from above, is a religion, not of names, but of principles; not of forms, but of realities; not " the letter, which killeth, but the spirit, which giveth life." " God is love; and he that dwelleth in love, dwelleth in God, and God in him."—1 John iv. 16. " The *spirit* of Christianity *is Christianity.* If this be wanting, the glory is departed, and nothing remains worth contending for."*

CHAPTER VIII.

His talent for extempore preaching—Authority and expediency of this mode considered—Family letters—Commencement of the editor's acquaintance with him—Public institutions—Vindication of their character, necessity, and usefulness.

THE principles on which Mr. Richmond formed his ministry have been laid before the reader in the preceding chapter; in which were stated, both the scriptural nature of his doctrines, and the impressive manner of his delivery. He never failed to attract a crowded congregation, and seldom preached without the most decided proofs of divine power accompanying his ministrations. He also possessed many natural endowments, which in no small degree contributed to his success. He was an eloquent speaker; but his eloquence was not labored and artificial,—it was the simple and glowing expression of a mind deeply impressed with the importance of his subject, full of affection, and intent on imparting the same feeings to those who heard him.

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* Cecil's Remains.

He used to refer his friends, who conversed with him on the subject of preaching, to the advice of his college tutor: "Don't use terms of science. The people have no abstract ideas,—they cannot understand comparisons and allusions remote from all their habits. Take words of Saxon derivation, and not such as are derived from Latin and Greek. Talk of riches, not affluence,—of trust, not confidence. Present the same idea in a varied form, and take care that you understand the subject yourself. If you be intelligent, you will be intelligible."

Mr. Richmond's successful application of these useful rules is well known to all who had opportunity of hearing his sermons. Though never offensively colloquial, he was well understood by the most illiterate of his congregation; nor was he satisfied till he had explained an idea in every possible variety and point of view. On this account he sometimes seemed, to persons unacquainted with his design, to employ a needless number of words. It was once pleasantly said by one who heard him—"An excellent sermon, but with too many various readings."

He was also singularly felicitous in imparting interest to what, in familiar phraseology, is called a dry subject. He was once known to preach an hour and three quarters,* on the incidental evidences of Christianity. On this occasion it was said by a sensible man who heard him,—"This is indeed a magnificent sermon! I always thought Mr. Richmond a good man, but I now know him to be a great man."

Mr. Richmond, as we have before noticed, possessed a fine taste, and an almost enthusiastic admiration of the beauties of nature. From these he often selected illustrations, and embellished his subject with allusions to them. He used to say, "There are three books to be studied,—the book of creation, the book of providence, and the book of grace. They confirm and illustrate each other."

These natural talents were consecrated to the service of religion, and gave an interest to his preaching, equalled by few, and excelled by none.

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* This sermon was one of a course of lectures on the evidences of Christianity, preached at Olney, by the neighbouring clergy. Mr. Richmond took his plan from the "Horæ Paulinæ," and applied Dr. Paley's principle to every book of Holy Scripture, with great ingenuity and success. It is much to be regretted that nothing remains of the sermon, except a few short heads of discourse, used by Mr. Richmond at the time of preaching.

The editor would not be supposed, by these remarks, to lose sight of the influence of the Holy Spirit, without whom "nothing is strong, nothing is holy." He knows that the Gospel is a mighty engine, but only mighty when God has the working of it."* Yet is it most evident, that God is pleased to make human agency, the natural endowments and temperaments, as well as the graces of his servants, subserve his purposes; and in the selection of instruments, there is always a peculiar fitness for the work in which he employs them.

The effect of Mr. Richmond's ministry was also considerably heightened by the fluency of his addresses. He adopted a method of preaching usually called *extempore*; without premeditation as to the words of a sermon, but not to the exclusion of much previous prayer, and labour in the arrangement of its materials. "It is a singular circumstance," observes a friend of his early life, "that his first attempt to preach *extempore*, in the very small church of Yaverland, in the Isle of Wight, was a total failure. He was so ashamed of it, that he declared he would not repeat the attempt; and it was only in consequence of the urgent solicitations of our common friend, the Rev. Charles Hoyle, that he was induced to make a second trial, when he succeeded beyond his hopes, and never afterwards found any difficulty."

As a proof of the eminence to which he afterwards attained, we venture to introduce another anecdote.

The late Mr. Whitbread went to hear him preach at St. Paul's, Bedford, in the year 1807, accompanied by a friend, who had expressed an earnest wish to be present. The church was remarkably crowded,—the preacher animated,—and the interest of the congregation strongly excited. The gentleman above allued to at length observed: "He has now preached with incredible fluency, both as to matter and language for three quarters of an hour, and he does not seem even yet to be exhausted, or to be drawing to a close." "Exhausted!" replied Mr. Whitbread: "he can hold on, in the same way, if necessary, for two or three hours longer."

We avail ourselves of this occasion to offer a few remarks on the subject of *extempore* preaching.

This mode of address, which has considerably prevailed during the last twenty or thirty years, however acceptable to some, is known to excite strong prejudices in the minds of others. It is considered as an irregular and unauthorized practice ; incapable of that well-digested arrangement, which ought to charcterize a discourse from the pulpit ; and as derogating from the dignity of the ministers of the Established Church. But this objection regards the execution rather than the principle itself; and it is the legitimacy, suitableness, and efficiency of this practice, rightly and fully improved, which forms the proper subject for consideration. Its legitimacy will most probably be thought by many to be the vulnerable part of the question ; while the absence of the practice amongst the constituted guardians of our church, who are supposed to be the proper standards for our imitation, will no doubt be appealed to, as furnishing conclusive evidence against it. With regard to its authority, we insert the following Mandate, addressed by King Charles II. to the university of Cambridge :—

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* Adams' private thoughts.

"Vice Chancellor and Gentlemen,—Whereas his Majesty is informed, that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book : as being a way of preaching which his Majesty *judgeth most agreeable to the use of foreign churches,—to the custom of the University heretofore,—and to the nature of that holy exercise.* And, that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue *the present supine and slothful way of preaching*, be from time to time, signified to me, by the Vice-Chancellor for the time being, on pain of his Majesty's displeasure.* MONMOUTH."

"*Oct.* 8, 1674."

This document, which bears the stamp of royal authority, is sufficient to remove the charge of innovation : and so far from extempore preaching being, as is commonly supposed, the exception to the general rule, written sermons on the contrary are a departure from the original practice; for prior to the time of Charles I., extempore preaching was the usual mode of address from the pulpit, and the deviation from this custom is here expressly stated to be a declension from the zeal of former times, and to have had its source in supineness and sloth. A reference to Fox's Book of Martyrs plainly shows the practice of the Reformers.

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* See Statute Book of the University of Cambridge, p. 301. Car. II. Rex.

In the life of Bishop Latimer we are told, that "he spoke with great freedom; and it not then being the custom for the clergy to write down their sermons, and read them, as they do now, to the people, what he spoke on a subject was full of sincerity, and flowed immediately and directly from the heart."* With respect to the usage of foreign churches, the writer can declare from personal observation, that neither in the Romish, Lutheran, or Reformed Churches; neither in France, the Netherlands, Switzerland, or Germany, does the practice of using written sermons generally prevail; and it is a fact no less extraordinary than true, that England is *the only country where it is known to be establishad.* If again we argue as to the suitableness and efficiency of extemporaneous addresses, we might appeal to the powerful effect produced by them, both in the senate and at the bar. How could a pit, a Fox, a Burke, and a Sheridan in the one, and an Erskine in the other, have rivalled the orators of Greece and Rome, if the energies of their minds had been impeded by the restraints and forms of written compositions? And shall the divine and nobler cause of religion, which extends to the immortal destinies of men, be thought less worthy of the sublimest efforts of the mind, and the most intense application of its powers? Has not the preacher of righteousness materials of a more ample range, and a greater stimulus to vigorous exertion than the advocate of a cause which affects only the interests of the present moment? But it may be asked, are all qualified to exercise this talent? We answer, let men be raised to the grandeur of the subject, instead of the grandeur of the subject being lowered to the level of the men,—let means be adopted to give more of a moral elevation to the education, principles, habits, and lives of the clergy; let doctrine be purified of its errors, and the ambassadors of Christ be more abstracted from the contagious influence of secular occupations, and the deadening effect of too much worldly intercourse,—let the influences of divine grace be invoked to descend with their powerful energy on the heart, and we shall soon find that preaching, whether extemporaneous or otherwise, will answer all the purposes of its institution, and religion regain its empire over the soul of man.

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* See Latimer's Sermons, 2 vols. 8vo., 1758.

We now subjoin some important authorities to sanction this practice.

We quote the following from the life of Bishop Bull, formerly the learned and pious bishop of St. David's.--

"It was but seldom, and that upon some extraordirary occasions that he composed his sermon entire, and committed it to writing; which is the reason that he has left so few finished discourses behind him. His usual method was, after the choice of his text, to mark some words that were to be explained, in order to give the true sense of that portion of Scripture he had chosen to treat upon; and then he writ down some observations which flowed naturally from the subject; and, under each observation, hints to illustrate it, and texts of Scripture proper to be explained, in order to give light to it; and then drew inferences from his whole discourse, by way of application. Thus he had only *the scheme of his sermon before him in writing;* and having in this manner secured the substance of it, he did, by custom and practice, bring himself to a great readiness and fluency in expressing himself upon all subjects; and if this manner of preaching wanted the exactness of more studied composures, it had the advantage of that popular style, which by good judges has been thought the fittest for the pulpit; from whence if men design to influence and persuade the generality of their hearers, they must condescend to use more words than are necessary in a strict sense; the same thing must be repeated often, and turned after a different manner, and inculcated with force, so that fresh and lasting impressions may be made upon the audience. What Mr. Bull delivered of this kind never wanted a becoming fervor; and he enlivened his discourses with proper and decent gestures; and his voice was always exerted with some vehemency, whereby he kept the audience awake, and raised their attention to what he delivered, and persuaded the people that he was in earnest, and affected himself with what he recommended to others. By these means he labored many years in teaching the ignorant, in confirming the weak, in quieting the scrupulous, in softening the hard heart, in rousing the sinner, and in raising the pious soul to a steady and vigorous pursuit of eternal happiness. And whatever he delivered, his words were generally fixed in the minds of his hearers, as they parted from his own, full of warmth and heat."*

The next authority is from Archbishop Secker.

"There is a middle way used by our predecessors, of setting down, in short notes, the method and principal heads, and enlarging on them in such words as present themselves at the time. Perhaps, duly managed, this would be the best."

The example of Bishop Burnet may also be adduced; and in his well-known work, entitled, 'The Pastoral Care,' many directions are given for attaining a proficiency in this practice, from which we quote the following for its excellency and importance.

But the rule I have reserved last, is the most necessary of all, and without it, all the rest will never do the business; it is this, that *a man must have in himself a deep sense of the truth and power of religion;* he must have a life and flame in his thoughts, with relation to those subjects; *he must have felt in himself those things which he intends to explain and recommend to others.* He must observe narrowly the motions of his own mind, the good and bad effects that the several sorts of objects he has before him, and affections he feels within him, have upon him; that so he may have a lively heat in himself, when he speaks of them; and that he may speak in so sensible a manner, that it may be almost felt that he speaks from his heart. There is an authority in the simplest things that can be said, when they carry visible characters of genuineness in them. Now, if a man can carry on this method, and by much meditation and prayer draw down divine influences, which are always to be expected when a man puts himself in the way of them, and prepares himself for them: he will often feel, that while he is musing, a fire is kindled within him, and then he will speak with authority and without constraint; his thoughts will be true, and his expressions free and easy; sometimes this fire will carry him, as it were, out of himself; and yet without any thing that is frantic or enthusiastical. Discourses brought forth with a lively spirit and heat, where a composed gesture, and the proper motions of the eye and countenance, and the due modulations of the voice concur, will have all the effect that can be expected from any thing that is below immediate inspiration: and as this will be of use to the hearers, so it will be of vast use to the preacher himself, to *oblige him to keep his heart always in good tune*

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* Nelsons's Life of Dr. George Bull, Lord Bishop of St. David's, p. 59.

and temper; not to suffer irregular or forbidden appetites, passions, or projects to possess his mind: these will both divert him from going on in the course of meditation, in which a man must continue many years, till all his thoughts are put in order, polished and fixed; they will make him likewise speak much against the grain, with an aversion that will be very sensible to himself, if not to his hearers, if he has guilt upon him, if his conscience is reproaching him, and if any ill practices are putting a damp upon that good sense of things, that makes his thoughts sparkle upon other occasions, and gives him an air and authority, a tone of assurance, and a freedom of expression.

"Such a method as I have been opening, has had great success with all those that I have known to have tried it. And though every one has not swiftness of imagination, nor that clearness of expression that others may have, so that in this men may differ as much as they do in their written compositions; *yet every man by this method may rise far above that which he could ever have attained to any other way.*"*

We now leave this subject to the decision of the reader. Enough has been said to prove that the Church of England, in her best days,—in those of the Reformation,—and downwards to the time of Charles I., adopted extempore preaching; and that the use of written sermons is coeval with the period marked by the first symptoms of a declension both in zeal and doctrine; we are therefore justified in expecting that a revival of pure religion will be accompanied by a return to this practice, as most suited to produce a powerful effect, and most in unison with the example of Protestant Europe. To those of the clergy who may feel inclined to make the attempt, we particularly recommend Burnet's remark, who advises them to make *smaller excursions*, before they indulge in a wider range. Perhaps in few cases would it be expedient for a young man to commence his ministry with extempore preaching, which requires much previous knowledge of divine truth, inward experience of its power, enlarged views, and facility to express them. Time and experience are necessary to form and mature a talent of this kind, as well as to provide suitable materials for its profitable exercise. A preacher will soon exhaust his resources, without a constant influx of new supplies; and repetition, feebleness, and barrenness of thought, will take the place of that varied and powerful exhibition of divine truth so essential to the success of the ministry. Notwithstanding our preference for extempore preaching, we are not insensible to the defects to which it is liable. There is a danger of neglecting due preparation, of substituting fluency of language for solidity of thought. If there is a deficiency of taste in the preacher, he may degenerate into a style too colloquial, and his ideas and images may be unsuitable to the dignity of the pulpit.

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* Pastoral Care, p. 232 and following pages.

The old divines are no less worthy of imitation for the dilligence they used in preparing their discourses, than for the soundness of the doctrines they taught. They placed no sacrifice on the altar without invoking fire from heaven to descend and consume it. They thought, they prayed, they were mighty in the scriptures; and it was a well-known saying among them, "Give not unto God, that which costs you nothing."

"He that intends truly to preach the Gospel," says Bishop Burnet, "and not himself; he that is more concerned to do good to others, than to raise his own fame, or to procure a following after himself; and that makes this the measure of all his meditations and sermons, that he may put things in the best light, and recommend them with the most advantage to his people; that reads the Scriptures much, and meditates often upon them; that prays earnestly to God for direction in his labors, and for a blessing upon them; that directs his chief endeavors to the most important, and most indispensable, as well as the most undeniable duties of religion; and chiefly, to the inward reformation of his hearer's hearts, which will certainly draw all other lesser matters after it; and that does not spend his time, nor his zeal upon lesser or disputable points; this man, so made and so moulded, cannot miscarry in his work. He will certainly succeed to some degree: the word spoken by him, shall not return again. He shall have his crown, and his reward from his labors. And to say all that can be said, in one word, with St. Paul, '*he shall both save himself, and them that hear him.*' "*

We now close our remarks on extempore preaching. But before we proceed with the narrative, we shall lay before the reader a few letters written about this time by Mr. Richmond, to his aunt and mother. They are not, indeed, connected with any previous or subsequent remarks of our own; but are here introduced to preserve the chronology of the memoir. They are pleasing proofs of Mr. Richmond's affectionate attention to the claims of his own family, amidst the incessant demands of public duties.

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* See Burnet's Pastoral Care.

" *Turvey, January* 10, 1808.

" My dear Aunt,—Affection for one so long known and loved must indeed be asleep, if I did not hasten to express my tenderest concern on your account. My office and station calls me daily, in one place or another, to pour the blam of consolation into the wounded breast. I cannot, indeed, comfort you in person, but if I may be allowed to speak in my Lord and Saviour's name, I may often do so by letter. Indeed, my dearest aunt, I shall be happy, in any endeavor I can exert, to prove to you how affectionately, I am interested in what regards your welfare, both spiritual and temporal. I am daily exercised amongst the sick, the weak, the maimed, the suffering, and the departing ; and am constantly reminded of the uncertainty of life, even from one day to another. What a glorious light has the word of God thrown on the otherwise dark and gloomy uncertainty, which would have overhung the prospect of eternity ! How full, how free a provision has our gracious God revealed for the salvation of sinners who lay hold on his promises by faith. May you and I be enabled, under every trial and pang of soul or body, to flee to the strong One for help, remembering that " in all our afflictions he was afflicted."

" May the reccollection of every past instance of God's kindness lead you to trust in him, and to repose on his redeeming grace and love. May your prayer be constantly heard and answered, when at the throne of grace you plead what a Saviour has done and suffered for you, and supplicate for a heart thankfully resigned to God, let what will be his pleasure concerning you. I feel persuaded you will ascribe what I have said to a sincere affection, and a desire to contribute my mite of consolation under the trial which Providence has brought upon you. May you meet it with the true spirit of Christian fortitude. Sanctified afflictions are the Lord's peculiar mercies to those whom he loves. May your's prove one of this kind ! Frequent meditation on the great change to which we are all daily liable, and to which the youngest are rapidly hastening,—is highly profitable to the soul, and begets a watchfulness and preparedness of mind for every event and circumstance. Seasons of sickness and debility are pecurliarly calculated to this end. They are often expressly sent, that as in the day of health and prosperity we are too prone to forget the Author and Giver of all our blessings, these messengers of mercy may be the means, in his Almighty hands, of collecting our wandering thoughts and affections, and of fixing them abidingly on him. Receive these reflections from one who loves you, who wishes never to forget that he is a minister of Christ, and always Your affectionate nephew,

"LEGH RICHMOND,"

"*Turvey, January* 29, 1808.

"My dearest Mother,

"The return of this day* reminds me of life, death, and eternity; it reminds me of times past, and anticipates times to come; it reminds me of my dear mother also, and of the many affectionate sensations which the successive anniversaries of my birth have from year to year given her, arising form the mingled hope of good and fear of evil. Sometimes you have written to me on this day; but lest a letter should not be penned between us, I take up the quill to write to you. Accept my kind, tender, and dutiful assurances of filial love and veneration, and ten thousand thanks for all your cares and prayers on my account, for six-and-thirty years; nor ever let it be thought that I am insensible to what I owe you. Happy shall I feel, if enabled and permitted to contribute to the ease and consolation of your declining years, and to mitigate the infirmities of old age, by the duly applied exertions of younger years! It seems but a little while, since I was a boy myself, returning home from season to season, to enjoy the blessing and comfort of parental and sisterly society and affection at your home; and now I see myself surrounded by my boys and girls at my own home, growing apace and preparing to occupy the station in the world which we now fill up. It is and old and worn-out remark, 'how time flies!' Yet we cannot help all making it in our turn; we feel its force, and out of the abundance of the heart the mouth speaketh. One cannot help sometimes ejaculating with good old David, 'O, spare me a little, that I may recover my strength, before I go hence and be no more seen!' What a scene does eterinty present!—the years of life past,—early connexions dissolved, —the secrets of all hearts laid open,—souls saved or lost,— Christ, a frowning judge, or a welcome Saviour,—all mistakes and errors in religion at an end,—every false foundation undermined,—a world in flames and consumed, as though it had never been,—time itself no more,—eternal ages of ages rolling on in ceaseless bliss or woe? Who is sufficient even to speak on these things?

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* His birth-day.

"Pray for me, that since the Lord has spared me another year I may not prove such a barren fig-tree as heretofore. I could look back on all that is past, and view myself as no better than a cumberer of the ground. But the gracious Vine-dresser intercedes, and his prayer is full of love and mercy; may the Owner of the vineyard hear, and answer it. I have been very unwell, but am now much better: the poor fig-tree is not yet cut down. May it bear fruit to the glory of the Father. Accept our love, and give it to those around you; and believe me your affectionate son,

LEGH RICHMOND."

"*Turvey, March* 25, 1809.

"My dearest Mother,

"I do indeed most sincerely rejoice at your recovery from so severe an attack of your complaint, as that which you describe. May a gracious God protect you under the shadow of his wing, and spare your valuable health, for all our sakes; may you daily enjoy more of a sense of the divine presence as you advance in your pilgrimage: may you sometimes be favored, from the top of the mount of Pisgah, with a cheerful prospect of Canaan; and always be supported by the trust that He who hath begun the good work in you, will perfect it in his own time. Your occasional doubts and fears, arise from too much considering faith and repentance as the *grounds*, rather than the evidences of salvation. The truth is, that a weak faith makes the soul as secure, though not so happy, as a strong one: and an imperfect repentance, as we deem it, may be sinecre, and therefore a work of grace. Our salvation is not, because we do so well, but because '*He* whom we trust, hath done all things well.' The believing sinner is never more happy nor secure, than when, at the *same* moment, he beholds and feels his own vileness, and also his Saviour's excellence.

I the chief of sinners am,
But Jesus died for me,

is the burden of his song. You look at yourself too much, and at the infinite price paid for you too little. For conviction, it is true, you must look to your own heart; but for comfort, at your own Saviour. Thus the wounded Israelites were to look only at the brazen serpent, for recovery. The graces of the

Spirit, such as love, patience, goodness, faith, &c., are good things for *others* to judge us by; but it is Christanity, as received, believed in, rested upon, loved, and followed, that will speak *peace* to ourselves. By looking unto Him, we shall grow holy; and the more holy we grow the more we shall mourn over sin, and be sensible how very short we come of what we *yet* desire to be. None are so holy as those who mourn that they are not more so. While our sanctification is a gradual and still imperfect work, our justification is perfect and complete: the former is wrought in us, the latter *for* us. Rely simply as a worthless sinner on the Saviour, and the latter is all your own, with its accompanying blessings of pardon, acceptance, adoption, and the *non*-imputation of sin to your charge. Hence will flow thankful obedience, devotedness of heart, patience in tribulation, and quiet waiting for the glory of God. Thus, salvation is by faith alone; and thus, saving faith works by love. Embrace these principles freely, fully, and impartially, and you will enjoy a truly scriptural peace, assurance, and comfort.

"You would hear from my dear wife something of my intended proceedings, during the ensuing month of May. She has, of course, told you, that I am to preach the annual missionary sermon, in London, on Whit-Tuesday. Mr. Robinson, of Leicester, preached last year.

"I hope ——— will succeed in procuring an eligible residence. How I wish they might fix near a truly pious and devoted clergyman. The importance of this circumstance should never be forgotten in the choice of a residence, and is of far greater importance than many are disposed to consider it.*

"May God bless, protect, and preserve you to his own kingdom. Love to Mr. and Mrs. H——, from all here and from
"Your affectionate son, LEGH RICHMOND."

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* How many, who have a good support for their families, for mere purposes of worldly gain, remove to sections of the country, where the regular ordinances of religion are not found, and where schools and religious institutions are unknown. Thus their children grow up in ignorance and sin, and become a curse to themselves and society. How cheaply do such parents sacrifice the interests of the soul and eternity, for the riches of earth. We would not discourage emigration, but we would invoke every parent, not to choose his residence beyond appointed means of grace. It has pleased God, by the foolishness of preaching, to save them that believe.

We would suggest the propriety of *colonies* of a dozen or more pious families going forth to the more destitute parts, carrying with them all the religious institutions of the day. New settlements thus formed, might not need afterward to be *evangelized*, but would themselves exert a salutary influence on present and future generations.—*Amer. Ed.*

It was towards the close of the year 1808, that the writer of this memoir first became acquainted with Mr. Richmond; and as the circumstances connected with the occurrence were of a nature that led to a very confidential intercourse, terminating only with the decease of his revered and much-beloved friend, he trusts he shall be excused for briefly adverting to the subject.

Soon after his entrance into the ministry, the serious charge first attracted his attention, that the Gospel was not generally preached with fidelity and correctness by the clergy. As this accusation was circulated in the neighbourhood where he then lived, and he was included in the supposed number of the delinquents, it awakened serious reflections in his mind.

Having adopted the profession of the church under a strong predilection for its duties, he was disposed, in the first instance, to repel this insinuation, with a deep sense of injured feeling; not wholly unmingled with indignation; and to attribute it to the prevalence of dissent in that particular vicinity. But the question immediately suggested itself,—*Why was there a prevalence of dissent; and did not this fact of itself constitute a grave and momentous charge, affecting the character and credit of the clergy?* The fact, of the poor usually forming the larger portion of the seceders, contributed in no small degree to rouse his conscience, and to call for deliberate and solemn inquiry.

At that period, the religious views of the writer in common with those of many others, were of the following nature,—that we were to fulfil every appointed duty to the best of our ability, and that all deficiencies would be supplied by the merits of the Redeemer; thus making the sinner's salvation, principally, the effect of his own merits, and considering those of the Saviour merely as supplementary to them. The corruption and entire alienation of the human heart from God, the necessity of the renewing influences of the Holy Spirit, and the manner of their operation, were very inadequately understood by him; and consequently, very obscurely stated from the pulpit; and yet he was diligent in his parochial duties, zealous as a preacher of righteousness, and aimed at holiness in his life, without ever being able to attain what he so earnestly desired. After various attempts to satisfy his conscience, the suggestion gradually presented itself, that it was *possible* he might hold erroneous views, however unconscious of their nature and extent; and the awful words of the apostle, "Woe unto me if I preach not the Gospel," began to fill his mind with trouble and dismay. Not to dwell on a series of minor circumstances, the idea which was first admitted as a *possibility*, assumed the character of *probability;* and, for a period of two years, his mind was kept in a state of painful conflict; during which, many a prayer was offered up to the Father of lights, and to the God of all mercy; and the promise unceasingly pleaded,—"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—*James* i. 5.

At the expiration of this time a dying friend sent him Romaine's twelve Discourses on the Law and the Gospel; earnestly expressing a hope, that the perusal of them might be as useful to him, as she had found it to be to herself. It was to this book that the writer owed the solution of all his difficulties, and the first clear and spiritual conviction of the mode of a sinner's acceptance before God; from it he discovered, that the law can never save, either in whole or in part,—that its office is rather to condemn, "as the killing letter," and "the ministration unto death," because it requires that perfect and unsinning obedience, which no man can perform; and in the absence of such obedience, pronounces the awful sentence, —"Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10.* Thus the law becomes "a school-master, to lead us to Christ."—that the condemned and guilty sinner may see the grace and glory of that redemption which is revealed in the Gospel; and disclaiming all self-dependance, may seek and find acceptance from the unmerited mercy of God in Christ Jesus. The work entitled, 'The Fathers of the English Church,' of which an account has already been given, was, at the same time, just published in numbers; and, from a conviction that none were likely to be better guides, in the right interpretation of the doctrines of the church of England, than those who framed them, the writer began to read the above publication with great interest. Shortly afterwards, he was removed to his present residence, at Biddenham, but not before he had been permitted to see some very decided fruits from his change of views, and from a more scriptural style of preaching. The parish of Biddenham not being further distant from Turvey than six miles, he frequently heard of Mr. Richmond's character and proceedings; and having expressed a strong desire to cultivate his acquaintance, this wish was shortly after gratified.

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* See also Daniel ix. 11.

As he was one morning engaged in reading the 'Fathers,' the name of Mr. Richmond was announced, and he immediately entered the room. After a few general remarks, "What is the book, sir," he asked, "that you are reading?" "The 'Fathers of the English Church,'" I replied. "What is the nature of the work, and your opinion of its merits?" I observed, that I had been led by a train of circumstances to examine very minutely into the real purport and character of the doctrines of our church, from a conviction that a great diversity of opinion prevailed on the subject; and that instead of being directed by any modern guide, it appeared to me to be the duty of a conscientious minister, to trace its doctrines to the writings of those men by whose labors it had been established. That a work had lately been published, professing to contain copious extracts from the writings of the Reformers, which I considered to be a most invaluable performance; that I was deriving much benefit and edification from it; and that if it were read by the clergy generally, I thought it would be attended with very important consequences. Seeing a smile upon his countenance, I inquired, "Why do you smile, sir?" "It is owing," he replied, "to the singularity of our conversation; and you yourself will, perhaps, smile, and be surprised, when I inform you that the editor of the work, in the praise of which you are so earnest, is now before you." "You the author of this work?" "Yes," he replied, "I am the compiler." He then related the facts that have already been recorded, as to the manner in which he first became possessed of the writings of the Reformers. The interest excited in my mind by this communication, and by the whole of the interview awakened a strong wish to cultivate a nearer intercourse with so valuable a character; and the foundation was soon laid of an intimacy which the experience of every year increased and strengthened—the harmony of which was never interrupted for a day, an hour, or a moment; and which was the source of increasing profit, comfort and happiness, to its lamented close. Little did I think, when this first interview occurred with my estimable friend, that we were afterwards to be frequent companions in many a labor of love,—in many a public cause; and to share, with mutual sympathy, in the various events that have occurred since that period;—that I then saw before me the man with whom I was to be leagued in the closest bonds of intimacy,—that I should be called upon to officiate in baptizing his children, marrying his daughters, and burying two of his sons; and, finally, that it would be my mournful duty, amidst the tears of his bereaved family and sorrowing parishioners, to perform the last sad offices for himself!

Shortly after the above interview, Mr. Richmond was requested to preach at Biddenham. It was the first time that I had ever heard a minister of his sentiments. The clearness, the ability, and the impressive manner, in which he unfolded the great truths of the Gospel,—the earnest and affectionate appeals that he made to the conscience; the skill with which he discriminated the different classes of his hearers, the astonishing fluency of his utterance, and the earnestness both of the preacher and the congregation, awakened in me a train of solemn reflections, and especially on the value of public preaching, when conducted on such principles, and accompanied with such holy and devout affections. An intense interest and a heavenly fervor seemed to be depicted in every countenance, and to be felt in every heart. I shared in the same emotions, but they were accompanied by a great depression of feeling, and a conviction that I was wholly unworthy to enter the same pulpit; nor shall I ever forget the seasonable remark of a pious old man, on the following morning, who, in dwelling on the excellencies of the preceding day's discourse, observed, "The grace that God has given to him, he can give both to you and me; for God is no respecter of persons."

The writer being called away for a short time, by some family circumstances; Mr. Richmond undertook to assist him, and supply the duty at Biddenham and at the adjoining parish of Stagsden. It was during this interval that he received from him the two following letters.

"*Turvey, February* 3, 1809.

"My dear Friend,—I sincerely pray that you may be restored to your parishes in that happy frame which may, under a divine blessing, render you to them, and them to you, a mutual comfort. A general interest and inquiry is excited in your whole vicinity, to hear you, and the word of God from your lips. May you be directed and enabled, by the Searcher of all hearts, to preach Jesus Christ freely, fully, and effectually, both to unconverted and converted sinners. Do not shun to declare the whole counsel of God. Keep in mind that excellent rule I mentioned the other morning: 'never preach a single sermon, from which an unenlighted hearer might not learn the plan of Salvation, even though he never afterwards heard another discourse.' *Sin* and *salvation* are the two grand subjects of our preaching; and they ought to be brought forward unceasingly, both doctrinally, practically, and, above all, *experimentally*. Preach *from* the heart, and it will always reach the heart. I always find that when I speak from the inward feelings of my own heart, with respect to the workings of inbred corruption, earnest desire after salvation, a sense of my own nothingness, and my Saviour's fulness, the people hear, feel, are edified, and strengthened. Whereas, if I descend to mere formal or cold explanations of particulars which do not affect the great question—"What must I do to be saved?"—my hearers and I grow languid and dull together, and no good is done.

"Many of our hearers have been accustomed to attend at various descriptions of meeting-houses. The general character of meeting-house piety is simple, earnest, scriptural, plain, and interesting,—the awful condition of a sinner, in his natural state, and the consolations and promises of a Saviour are dwelt upon throughout their prayers and discourses. *Thus far* all is good; and we must do the same, if we would regain or retain our congregations. Thus the fathers of the English church preached to our elders and predecessors;—thus preached Romaine, Walker, Venn, Berridge, Milner, Newton, &c.; and thus souls were saved, and the church of England *flourished*, and was built up under their ministry. May you and I do so likewise, and daily see the fruit of our labors, in the growth of our people in divine knowledge.

"You see I speak to you with the freedom of a brother; you have given me liberty so to do. I esteem you highly for it, and thank you for the confidence you repose in me; I only desire to use it to the glory of God, and the good of souls. Having some little experience in the ministry, and knowing a good deal of the character and circumstances of the people, both religious and irreligious, in this neighborhood, I may sometimes have it in my power to suggest hints, and communicate information, that may be useful and satifactory to you. But above all, pray fervently to God for a blessing on yourself, your preaching, your people, on the church of God, and last, though not least, on your unworthy friend and brother,

L. Richmond."

Turvey Feb. 20, 1809.

"My dear friend and Brother,—I promised you an account of my proceedings with respect to your parishes, and now sit down to fulfil that promise. My friend who engaged to assist me, having been prevented from coming here, I was under the necessity of fixing a later hour for the services at Biddenham, but it was perfectly agreeable to your people, and to many even more agreeable, than if I had served your church at the usual time.

"Your churches have been overflowing as to the number of hearers, and I trust God will bless the work amongst them; I preached for you also at Biddenham on the Fast-day:—I had every reason to be highly satisfied with the general appearances of things, during the three weeks I preached at Biddenham. Our truly Christian friends, the B.'s, did every thing possible to promote my comfort, and the general good of our holy cause. At two o'clock in the afternoon of the 12th ultimo, I arrived for the first time at Stagsden;* the whole school were assembled in the church, and a fine congregation. I preached a sermon on the opening of the school. When the service was over, I desired the children and their relations to come into the chancel, where I gave them a familiar address, by way of encouragement, and spoke to them individually on their respective duties. I yesterday went to Stagsden again, later in the afternoon, being unable to get there so early as I wished, and found a noble congregation indeed. After service I inspected the school, and made a few regulations for order and decency, which will await your approbation. I have been very desirous that the first impressions on the minds of the scholars, and that of the parish at large, should be, that it is a religious as well as a *literary* institution; and I think I have succeeded. I visited this morning two dying parishioners of Stagsden, one at North-end, and the other at Bury-end. Both, alas! with little light. I have said and done every thing I could amongst the people to pave the way, as I trust, for your comfortable labors amongst them. I shall hope to see you as soon as you return, as I shall be glad to enter into fuller details of several little particulars which may be for your satisfaction, and that of the parishes. One day at Biddenham, I conversed individually with several of your parishioners, and was happy to find that some young persons have been seriously impressed under your ministry. Some others also spoke to me, and desired to be kindly remembered, particularly one named ——. I propose going next week to see your Biddenham flock once more before you return.

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* A neighboring village, the curacy of which was, at that time attached to Biddenham.

"Having given you some account of your parochial transactions, allow me to express my earnest wishes for your spiritual prosperity, both as it concerns your own inward experience and outward ministry. I feel persuaded, that you will every day increasingly discover your infinite obligation to our common Lord and Saviour, who has led you by his grace, to discern between good and evil, truth and error, salvation by works, and salvation by grace through faith alone. I cannot help feeling an affectionate and brotherly concern and regard towards you, from having so exactly trod over a similar ground. I have known the difficulty of giving up all for Christ,—of ceasing to do and speak as the world around me did;—I have felt the necessity of denying myself,—taking up the cross, and following our Lord. I offer up my prayers, that your mind may be strengthened unto the clearest views of every essential truth, and unto firm resolutions to walk in the good old way of our forefathers.

"God appears to have prepared you a people for your labors, and they are anxiously awaiting your arrival. May the Lord give you many of them as souls for your hire!

"Allow me with all the confidence and anxiety which friendship and a desire to serve the interest of our great cause inspire, to give it as my decided advice (founded on observation, and on the state of feeling and habit amongst religious people in general,) that you study even the prejudices of those amongst whom you may labor, against all worldly conformity, that might injure the weight and influence of your ministry .Public, and some private amusements, are viewed with peculiar dislike and disapprobation by good people in general. Those who have not been accustomed to converse intimately with that most respectable part of the community, the middle and lower ranks of religious persons, would hardly conceive how strong their feelings are upon those points which others often view as trivial. I merely mention these things, because I have myself found the necessity of attending to them, far beyond what I at first supposed. I feel a deep interest for your happiness, and the success of your ministry. I view it as a matter of providential mercy, that you are thrown into this new situation, and trust great good will arise from it to you, and to the people.

"I am much obliged by the friendly confidence with which you have treated me, and pray God that our intercourse may be truly blest.

"I ought to apologize for so long a letter, but I have been insensibly led to be prolix. I shall preach, and visit the new Sunday school at Stagsden on Sunday next, and shall pay one more visit to your people at Biddenham, in the middle of next week; at the end of which I hope God will restore you in safety to 'your work and your reward.' May the free, sovereign, unmerited, and effectual grace of God, give you all spiritual blessings in heavenly places with Christ Jesus. I commend you to his high and holy keeping, and desire you to be assured with how great sincerity I am your unworthy fellow laborer, L. RICHMOND."

The writer of this memoir cannot help here observing, how much he recognized the hand of Providence in leading him to a neighbourhood which abounded with so many privileges of a religious nature, and where he found so experienced and useful a guide as Mr. Richmond. In his former residence, with the exception of an endeared friend, the want of these advantages was highly injurious to his progress in the knowledge of religion. In this way we discover the goodness and wisdom of Providence, in the various circumstances and events of our lives, in appointing the bounds of our habitation, and placing us when and where his Almighty wisdom and love see to be most suited to the purposes of his grace, and of our own welfare and advancement in holiness.

It was about this period, in the year 1809, that those great institutions, whose subsequent career is so well known, suddenly emerged from a state of comparative obscurity, and by a kind of simultaneous movement engrossed the popular favor and sanction, from one extremity of the kingdom to the other. Men were at length roused from their apathy, and seized with avidity the opportunity now presented of redeeming the guilt of past neglect. On the other hand, feelings of disapprobation, or of more avowed opposition, were manifested in certain quarters, and ministers of the Established Church were subjected to much misrepresentation and censure, on account of their attachment to these societies. It seems, therefore, not irrelevant, in recording the life of one who was a most active friend and able supporter of these institutions, to offer a few remarks, in vindication of the motives which induced Mr. Richmond and others to afford them their zealous co-operation.

The British and Foreign Bible Society first claims our notice.

If ever there was a loud call for making an extended effort to circulate the inspired Volume, it was at the period of the establishment of this society. At home the poison of infidelity had been propagated with singular malignity and perseverance; while a sufficient supply of the Holy Scriptures, the only antidote capable of arresting its progress was not to be obtained.

On the continent of Europe, where this deficiency existed to a much greater extent, an anti-social and anti-religious confederacy had long been actively at work,* and atheism itself had been proclaimed with the authority and sanction of law.† The moral restraints, so necessary to be imposed on the passions of men, being thus withdrawn, a system of demoralization had gradually diffused itself throughout civilized Europe, and the great fabric of civil and religious society had long been threatened with dissolution. The attempt, therefore, at such a moment of disorder and confusion, to bring men back to the important sanctions of a divine Revelation, seemed to be nothing less than an act of heavenly interposition, and a visible fulfilment of the promise, that the gates of hell shall not prevail against the interests of the church of God;—it was to erect the most powerful barrier against the future encroachments of infidelity; and, viewed in this light, it seemed like the bow in the heavens, the pledge that the world was not to be again destroyed by the overwhelming flood.

It is a delightful reflection, that Great Britain was the first to stem the torrent, and, during a period of prevailing infidelity, to form an institution, whose object was to dispense the bread of life at home and abroad, to every nation under heaven.

To effect this grand enterprise of Christian benevolence, men of all ranks and denominations, laying aside party distinctions, met on common ground, and exhibited an union hitherto unknown in the annals of Christendom;—an union of all hands and of all hearts; holy in its character, and yielding the fruits of righteouness and peace;—an union, presenting to the world a new weapon to silence the vauntings of the adversary, and tending to the fulfilment of the prayer of the divine Intercessor,—"that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, *that the world may believe that thou hast sent me.*" John xvii, 21.

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* See Barruel's Jocobin Conspiracy on this subject, and another work of similar character, by Professor Robinson.

† A decree passed, during the French revoultion, in the National Convention, declaring that there was no God!

Cheering as were the prospects afforded by this union of the Christian world; an union without compromise of principle, and whose sole object was to lift up the standard of divine truth, that all nations might gather around it,—yet there never was an institution which encountered a more systematic opposition.

It was maintained, and no doubt with all the sincerity of conviction, that the circulation of the Bible alone, unaccompanied by the Prayer Book, the proper and authorized symbol of the Established Church, must ultimately prove fatal to that church, and yet, if the Prayer Book be in accordance with the Bible, as the members of the Established Church believe and avow, does it not seem at variance with the allowed connexion of cause and effect, to suppose that a principle, in its tendency and design, can be subversive of that with which it is identified; or that the Bible, which propagates nothing but truth, and therefore is opposed to nothing but error, can possibly lead to such a disastrous issue? It would certainly have been a strange anomaly in morals, as well as in argumentative reasoning, for the future historian to have recorded, that in the sixteenth century the Church of England was first erected on the foundation of the Bible, and of the Bible alone; and yet that, in the nineteenth century, it was undermined and finally overthrown by the same instrumentality: thus exhibiting the extraordinary spectacle of a church subverted by the identical cause to which it owed its original establishment. The Bible, the Bible alone, says the immortal Chillingworth, is the religion of Protestants; and the Church of England has recorded the same declaration in one of her Articles. Its members, therefore, have nothing to apprehend from the circulation of the sacred volume. They have only to fear "the worm at the root," the decay of sound and scriptural principles, to obviate which the Bible furnishes the best antidote.

But while the sufficiency of the Holy Scriptures is allowed to be the doctrine of our own church, and the fundamental principle of the Protestant faith, another objection was urged at this time, with no less frequency, namely, that the union of such discordant materials (as they were called) as churchmen and dissenters, would prove totally impracticable. Without referring to the characteristic feature of Christianity, which is to unite all men into one holy brotherhood, we will here argue the question rather as a matter of fact, than of speculation. The harmony of this union has now continued during a long lapse of years, without experiencing any interruption; and it has owed its preservation to the uniform fidelity with which the Society has adhered to its fundamental principle, viz. the exclusion of note and comment;—restricting its members to the simple recognition of one great truth,—that the inspired volume is the common standard of faith and practice to all mankind. It is true that disunion in the councils of the Society has unhappily occurred, but it arose from other causes, which we need not specify, because they are too well-known; and it is not less known, that they were wholly unconnected with the union of churchmen and dissenters. The writer can also add his own testimony in the following remarkable fact, that during an intercourse of eight years' continuance with the late Rev. Mr. Toller, an eminent and amiable dissenting minister at Kettering, with whom he was associated as Secretary to the Northamptonshire Bible Society, so numerous were the subjects of discussion in which they were found to agree, that there was neither opportunity nor inclination to introduce those in which they differed. Instances might also be enumerated to prove the tendency of this Society to soften political differences, and national animosities. Mr. Baker and Mr. Plomer, two rival candidates for the representation of the county of Hertford, first met together without feelings of asperity, on the platform of a Bible Society, and after the meeting, expressed their mutual satisfaction in embracing each other as friends. In a similar manner, the late Mr. Whitbread seconded a resolution at the London Auxiliary Bible Society, which Lord Castlereagh had previously moved; stating, that in such a cause he forgot the opponent, and recognized only the friend. Another interesting fact may also be stated. After the anniversary of the Paris Bible Society, in the year 1826, the writer met a warm and distinguished friend of the cause, the Admiral Count Verhuel, who, two years before, had attended the great annual meeting in London, as the representative of the French Bible Society, and occupied a seat next to Admiral Lord Gambier. On requesting to know what were his feelings on that occasion, he replied, "I remember the time when Lord Gambier and myself could not have stood so near each other, without each holding a sword in our hands. At that time we did not feel the want of our swords; we suffered them to remain in the scabbard; we had no sword, but the sword of the Spirit, and 'the sword of the Spirit is the word of God.'" "Would it not," I added, "be a matter of regret to you to be again engaged in a war with Great Britain?" "I should always," he answered, "regret to be at war with a country that is so nobly engaged in sending the Gospel of peace throughout the world."

Anecdotes like these are the best refutation of objections such as we have already enumerated. A uniting principle cannot possibly be a bad principle; the spirit of love is the spirit of Christ and of true religion; while prejudice contracts the heart, and fills the mind with injurious surmises; it finds a vulnerable part in every limb of an Achilles, and a defect and blemish in every feature of a Venus.

The Church Missionary Society next merits attention. That we may duly appreciate the motives which led to the establishment of this institution, it is necessary to state, that, prior to its formation, the only society in the Church of England, exclusively devoted to missionary objects, was the Society for the propagation of the Gospel in foreign parts. Though this designation seemed to imply a character of universality in its labors, they were, in fact, restricted to the British colonies in North America. In addition to this limited scene of exertion, the Society for promoting Christian Knowledge united with its other operations the charge and superintendence of the Danish mission at Tranquebar, and the field of labor formerly occupied with such distinguished success by the apostolic Swartz; and yet their laborers did not exceed four or five in number; while so inadequate were the funds for the support of this undertaking, that the missionaries were accustomed to contribute towards its expenses from their own salary, and sometimes even from their personal property. Such was the extent of missionary exertion in the Church of England about the beginning of the present century.

With the knowledge of these facts, it appeared to several pious and reflecting minds, that an effort ought to be made, more commensurate with the credit and dignity of the Established Church, the claims of the Heathen, and the ample facilities possessed by this country for communicating the blessings of the Gospel. Without therefore, presuming to impeach existing Societies for neglecting a field of labor which they never undertook to cultivate, duty loudly demanded a vigorous effort to rouse the dormant energies of the public and to stimulate British Christians to dispense that Gospel which the providence and grace of God had entrusted to their hands. The appeal was made, nor was it made in vain; and the Church Missionary Society, forming its plans on the doctrine and discipline of the Church of England, commenced its career, by selecting Africa and the East as the scene of its operations.

It is due to this Society to state, that, considering the difficulties it had to encounter, both at home and abroad, all its proceedings have been marked by singular judgment, uniform Christian conciliation, a well regulated and chastised zeal, and that which forms the real and effective weapon of all missionary enterprise,—a spirit of humility, and faith in the power and promises of God. It is also no small praise, that this society was *the first in the Church of England that ever attempted to repair the wrongs of injured Africa, by conferring upon it the blessings of the Gospel:—and the first that wiped away the reproach from our church, of having never sent laborers from among her own sons, to go forth in the cause of the Heathen.* We may however now refer with emotions of gratitude and praise, to her missionary seminary, to the living witnesses of reving piety, and to those who have already finished their course with joy, after having borne the heat and burden of the day, leaving others to reap the harvest which they sowed in tears. Such were Martyn, and Johnson, and Brooks, and Palmer, and others like-minded; of whom we may exclaim, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi, 13. This Society is at present honored with the sanction of nine of the prelates of the church.

The Society for promoting Christianity among the Jews owes its origin to the conviction, that, amidst the prevailing desire to extend the blessings of the Gospel to the world at large, the exclusion of the ancient people of God was an act unauthorised and unjust. The divine command is positive and express, "Go and preach the Gospel *to every creature*." The Jews, therefore, must be supposed to be included in this command, and to have all the common claims of the Heathen, with the prior rights of the Jew. The order emphatically given, was "*to begin at Jerusalem*;" and the Gospel is represented to be the power of God, "to the Jew *first*, and also to the Greek." The assertion that the Jews are not to be converted by human agency, but by some extraordinary display of Almighty power,—that the time is not yet come,—that they are in a state of judicial blindness, and too degraded to encourage any reasonable hope for their conversion, forms no ground for the neglect of the divine command. The Jew is an alien from God, and needs mercy; and it is this need, and the authority of a divine command, that constitute his right to the offer,—if he reject it, the responsibility is his own,—if the offer be withheld, the responsibility is ours; because it is not the secret purpose of God, but his declared will, that is the basis and rule of our conduct. The difficulties of the attempt may be alleged, but difficulties form no justification for disobeying a divine command. Besides, what are difficulties in the hand of Omnipotence! What is moral darkness to him, that can turn darkness into the light of noon-day!

At the very moment in which we are now writing, the extraordinary signs of the times, and the gradual waning of the Crescent on the shores of the false prophet, give a character of intense interest to the future destinies of the Jewish nation. If the grand crisis, indicated by prophecy, to which the servants of God look with anxious solicitude, should indeed be approaching; who does not see, in the events which will probably follow that crisis, the removal of an apparent barrier to the accomplishment of the purposes of God respecting his ancient people? It is true that the "times and seasons the Father hath reserved in his own hands," nor is it for erring mortals presumptuously to intrude into the secrets of his counsel. But as the Almighty has connected the fulfilment of his purposes with the agency of certain causes,—when this agency seems to be exerted, we may turn with joyful hope, and hail the hour of Israel's salvation. "There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob."

Nor ought we to omit, as a most powerful argument in favor of this society, that the promises will never receive their final accomplishment, nor the Church of Christ attain to the full maturity of its high and holy calling, till the natural branches be again garfted in by the same Almighty power which suffered their excision.

It is, however, important to state distinctly, that this society does not take its sanction from the prophecies which respect the final restoration of the Jews. Nor does it presume to determine in what manner, or at what period, the Jews, as a nation, are to be converted; whether by some miraculous interposition, or by human instrumentality, or by both. These subjects it leaves to every man's private judgment, and is not responsible for the peculiar sentiments of any of its advocates. It acts on the simple principle of *precept and duty*;—that the Jew has long rejected the faith of Christ, and yet cannot be saved without it; and that it is our bounden obligation, as Christians, to direct him to the remedy which *we* possess, and which *he* needs. This is the foundation on which the society prefers its claim. The revealed purpose and design of God is an encouragement to its faith, but it is his divine command alone which is the rule and authority for its undertaking. So long as it adheres to this fundamental principle, it occupies a station from which no sophistry or ingenuity of argument can dislodge it. If it departs from this simple principle, and in its public proceedings, shall ever be led to mingle matters of doubtful disputation, it may gratify the predilections of a few, but will not fail to alienate others. The society's strength and wisdom is evidently to adopt a course in which none can disagree, and all may be willing to unite.

There is another institution which demands our notice,—the Prayer-book and Homily Society. In the navy, no means existed of distributing the book of Common Prayer among that valuable body of men who risk their lives for the defence of their country. The society was formed to supply this deficiency. But, independently of this call for its exertions, Prayer-books were generally published and circulated at that time, without the insertion of the Articles of our Church;—those Articles which are the appointed standard of her doctrine, the guide to her worshippers, and the intended security against all declensions and corruptions in her faith! As a consequence of this omission, a large portion of her members were utterly unacquainted with the very existence of those Articles,—and a reference to them in the pulpit had become a matter of rare occurrence.

We may further observe, that *not a single copy of the book of Homilies was to be obtained through the medium of any existing society in the Church of England*. And yet these very Homilies were set forth by authority, originally appointed to be read in churches by the ministers, diligently and distinctly; and are recognised in the Articles, to which every minister declares his solemn assent, as "containing a godly and wholesome doctrine!" When, therefore, these necessary bulwarks of our church, the Articles which record her faith, and the Homilies which illustrate and enforce it, were thus allowed to remain almost inaccessible, we would ask of every impartial and reflecting mind, whether there was not just ground of apprehension that the purity of Christian doctrine might be ultimately corrupted?—whether the general tone of preaching in our pulpits at that time, and before that time, did not, in many respects, justify that apprehension?—and whether doctrine was not treated as an inconsiderable part of Christianity, and practical duties held up as the sum and substance of true religion? At the suggestion, therefore, of Mr. Richmond, the book of Homilies was added to the society's original object.

The unpromising state of public feeling, prior to the establishment of these societies, has already been adverted to. The change subsequently produced is obvious to all. We may hence learn an important lesson:—a nation, comparatively speaking, may be sunk in religious apathy; the zeal and piety of churches may lie dormant, and the prospect may appear dark and lowering. But amidst general declensions, some characters are always preserved by the power and grace of God from the contaminating effects of surrounding lukewarmness; and it is to their efforts that we must look, at such times, for the needed revival. If it be asked, how are these efforts to be employed? We answer, *strike the rock*, and never doubt that the copious stream will issue forth:—*use the necessary means*, in dependance upon a divine power, and let the public mind be roused and excited. Men have intelligence, affections, conscience, and capacities of action. These properties may grow torpid, but they are not extinguished; they require only to be called into action. Let us deal, then, with men as moral agents. Let us address to the *understanding*, arguments calculated to inform and convince;—to the *heart* what is likely to impress and engage its affections;—and to the *conscience* what is best suited to rouse it from its state of torpor. Let us apply the *exciting principle*, and be unwearied in invoking the influences of the Holy Spirit, which can alone crown our efforts with success, and God "*will open rivers in high places, and fountains in the midst of the valleys; he will make the wilderness a pool of water, and the dry land springs of water.*"

Let churches and states, legislators and prelates, ministers of the sanctuary, and individuals in their respective families, adopt this principle; and communities will prosper, churches will revive, and the domestic altar will never want a sacrifice, nor God withhold a blessing.

And yet it is this very principle of excitement, as applied to the religious institutions of the day, which has been most strongly censured. The system of public meetings, the addresses, sermons, biblical and missionary tours, have been made the subject of severe reprehension by the opponents of these societies. But it is this very system which has elicited the moral energies of the country, and given one simultaneous and unparalleled impulse to all its public institutions. By its direct or indirect tendency, it has localized among us every form of charity that can afford an asylum to distress,—to crime, the means of reformation,—to ignorance, the benefit of instruction,—and to penitent guilt, the hope of mercy and salvation. And while it has conferred such blessings at home, it has procured for our land the honorable appellation of "The Zion of the whole earth." It is to the *publicity* of these societies, next to their intrinsic value and importance, that we are to ascribe so large a portion of their popularity and success. If they were less public, they would be less known; if they were less known, they would be less supported; and if they were less supported, their efficiency would be proportionably impaired. An institution, to be popular in this country, *must be brought into contact with public opinion.* The men who conduct it *must be seen, heard, known, loved, and respected; the subject* of it must be *carried home to the heart, and descend through all the various gradations in society; be as accessible to the poor as to the rich,—to the unlearned, as to the learned,—to the humblest cottage, as to the lordly mansion.* It will thus secure the patronage and liberality of the wealthy, the approbation of the wise, and the benediction of the poor. These advantages have pre-eminently distinguished the institutions of which we are speaking; and so long as the principle of publicity characterizes almost every undertaking of a secular nature, why are religious objects alone to be debarred the benefit of this principle, where the application of strong stimulants is the more necessary, in proportion as the end proposed is more momentous, and men are less disposed to appreciate its importance?

But Mr. Richmond, and others of the clergy who have been most active in supporting these institutions, have been charged with absenting themselves from their parishes, and have been branded with the title of *itinerants.* Nothing is more easy than to use terms of reproach; but reproach is not argument. The real and only question for consideration is, whether Christianity is a dispensation, the blessings of which we are commanded to publish to all mankind?—whether this object can be accomplished without the medium of public societies?—and whether public societies can be effectively carried on without the agency of public advocates? The result of experience is conclusive, that societies of this kind, depending only on *local* means for their support, are in the most declining state. Men, too, who are in the habit of contributing their money to a public cause, think, and with justice, that they are entitled, in return, to a detail of its operations, from those who by their connexion with the parent institution, and the sources to which they have access, are best qualified to communicate information. Admitting, then, the justness of these remarks,—from what class are public advocates to be selected? From among laymen or ministers? The professional habits, experience, and education of the latter, evidently constitute them the fittest organs of communication to all religious institutions. How to reconcile these public exertions with parochial duties, is, therefore, the only remaining consideration. Let it be observed, then, that every clergyman is legally entitled to an absence of three months in every year on the presumption that he will provide a proper substitute.* If, then, a minister unconnected with public objects, should choose to avail himself of this privilege, for the purpose of allowable recreation, or from any other motive, would his conduct be considered as affording any reasonable ground for reproach? Why, then, should another minister, in the exercise of the same privilege, and using the same precautions, be the subject of animadversion, because, instead of appropriating the allotted period to a watering place, or to any other object, his principles and conscience lead him to devote his leisure to the more important claims of a religious institution.

Each *itinerates*; each is occasionally absent from his parish;—with this distinction, that one is occupied with engagements most interesting to himself; the other consecrates his time, his talents, and his strength, to the service of the cause of God, and leaves for a while the limited, though important scene of his own parish, to aid in the dissemination of light and knowledge to the remotest regions of the earth.

Another charge urged, with equal injustice, against these societies, is, that *they assume an authority with which they are not legally invested, that they are self-constituted and self-authorized.* As this accusation has been often and publicly repeated and may seem to have acquired some validity from the occasions on which it has been uttered, it must not pass unnoticed.

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* This has reference to ministers of the established church.—Amer. Ed.

The Church Missionary Society, as well as others of recent origin in the Established Church, was a *voluntary association*, founded on the principle, and resting on the basis, of all other similar associations; and, therefore, to impeach one is to impeach all, and to strike at the root of every voluntary association throughout the kingdom.

If it be said, that it is its religious character, and its usurpation of rights that can only be legally exercised by chartered bodies, that forms the real ground of offence;—this charge will be found to militate equally against the claims of another venerable society, which, though aiming at a religious end, nevertheless owes its origin to a voluntary association, and possesses no chartered right, nor specific legal character, to the present hour. The weapon, therefore, that is raised to assault a foe, may unconsciously inflict a wound upon a friend.

We might rest the question of authority simply on the ground of *imperious necessity*, which is a law in itself superseding all other considerations. The appalling character of the times, the wants of mankind, and the inadequacy of existing means, loudly called for the establishment of these societies. We might also urge, that the power and the will to do good constitute the authority to do good; and that, so long as souls are immortal, the first duty of christian zeal is to employ means to save them. But we content ourselves by referring to an authority against which there is no appeal,—*the authority of public opinion*; that public opinion which exercises its vigilant control over all human proceedings; which legislates both for Governments and Churches; and erects a tribunal to the decisions of which the throne and the altar are alike compelled to be ultimately subject. To arraign, therefore, these public institutions, is in fact to arraign public opinion, which has decided that they were needed, and has thought proper to sanction them by its support; and so long as it honors them with such tokens of its confidence, and makes them the depositories of its bounty, it surely becomes a paramout obligation to fulfil the trust. To act otherwise, would be to shrink from a duty, while in possession of the means of performing it; to alienate a friend, perhaps without the hope of gaining an enemy. It is to withdraw, when success encourages us to advance; and to sound a retreat, with the pledges of spiritual conquest in our hands. It is to commit a double fraud; a fraud on those *at home*, who are willing to give;—and on those *abroad*, who are no less willing to receive. It is to abandon scenes of labor which God has specially honored with his blessing; and to extinguish the light of the Gospel where it has begun to shed its dawn, with the glorious and animating prospect of "shining more and more unto the perfect day."

We lament any disposition to depreciate societies, which confer so much lustre on the present age, and which are so eminently calculated to uphold the moral dignity of our Church, and to extend its usefulness. The period no longer exists, when the name alone of the Church of England was sufficient to inspire respect and homage. Prescriptive rights are vanishing; the partition wall is thrown down; and henceforth we must appeal, not to the number and extent of our immunities, but to the utility of our services, and the excellency of our principles. In the present day, every thing is undergoing the solemn ordeal of public opinion. To oppose its decisions is unwise in policy, impracticable in its object, and highly injurious to the Church, the interests of which we profess to promote. We may plead zeal in her cause, but zeal without charity is intolerance; and prejudices, which are blameable in all, are criminal in the minister of Christ. We may think that we thus are doing God service, and at the same time be fighting against him. We would earnestly call, then, on the members of our own communion, and especially on the younger clergy, (while in the vigor of their strength, and their full capacity for usefulness,) to imbibe the spirit of the age in which they live; to co-operate in these truly Christian efforts, and to recognise the finger of God in their design and progress. Nor can we refrain from expressing the ardent wish, that prejudices may be removed, dissensions cease, and that all Christian people would offer up unceasing prayer to the Almighty, for his spirit to become the workman of this mighty machinery unto his own glory, and the moral regeneration of mankind. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—

CHAPTER IX.

His anniversary Sermon for the Church Missionary Society—Meeting at Bedford, in behalf of the Jews—Bedfordshire Bible Society—Tours for the Jewish and Church Missionary Societies—Extracts from his Journals—Success of these tours—Their influence on the general interests of religion—On his own personal improvement—On that of his parish and family.

We have before alluded to the anniversary sermon, preached by Mr. Richmond for the Church Missionary Society, in May, 1809. It is much to be lamented that one so capable of contributing to the stock of valuable theological discourses, should have composed only three sermons for the press; two of them published during his residence in the Isle of Wight, and the third, which we now propose to consider, after his removal to Turvey. This deficiency is one of the consequences of extempore preaching; and ministers of acknowledged talents and usefulness would do well to remember, that they owe to the Church some lasting memorials of their pastoral labors and of their zeal for the general interests of religion.

Mr. Richmond received many urgent representations from the writer, on this subject; but his unceasing engagements, his extensive correspondence, and the more immediate claims of duty, were always pleaded in excuse. An examination of his missionary sermon will enable the reader to form some judgment of his powers of composition, and will also afford an illustration of his sentiments on the important subject of missions.

His text is taken from John xxi, 16—"He saith unto him again, the second time, 'Simon, son of Jonas, lovest thou me?' He saith unto him, 'Yea, Lord, thou knowest that I love thee.' He saith unto him, 'Feed my sheep.'" Commenting on these words, he briefly describes the peculiar interest and solemnity of the occasion;—the question proposed! "Lovest thou me?" The answer given: "Yea, Lord, thou knowest that I love thee." The successive repetition of the question, and Peter's asseveration, "Lord, thou knowest all things, thou knowest that I love thee;" and the final command of the Saviour, obedience to which is the test of the sincerity of the profession: "Feed my sheep." The motive of love to Christ is deduced as the only adequate and scriptural stimulus to missionary exertion; and the commandment given, to feed his flock, declares the nature and object of the duty required. The application of the whole to ourselves is inferred from the commission given to Peter and the apostles, as the representatives of the Church Universal to the end of time; and from the fact, that general exhortations, founded upon Christ's general promises to his church, admit of no limitation, either of time or place. He next inquires—

Who are the sheep of Christ?

Why ought they to be fed?

When?

By *whom?*

With *what* food must they be fed, nourished, and supported?

We pass over the first three as obvious in their meaning.

In answering the inquiry,—"who shall be the missionaries?" he observes, "the shepherds whom you set apart to this honorable labor of feeding and nourishing souls for Christ, must be men who love Christ for the salvation which he hath wrought in their own souls; men, who 'feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things.'" (*Art.* 17.) They must be men, not of warmth and zeal alone, but of solidity, patience, and perseverance; men who, like their Lord, can *endure the contradiction of sinners.* For the most part, it is not so often men of extensive learning, of genius, and superior literary talents, who are wanted, as men of simplicity and sincerity; men of prayer and meditation; men who so love Christ, as to be willing to spend and be spent, for his sake; men of subdued passions and mortified minds, who patiently wait for the coming of our Lord Jesus Christ."

In his next important consideration,—"wherewith they are to be fed," the following remarks claim the attention of all who are engaged in the cause of missions.

"Preach Christ, as a free, full, perfect, and all-sufficient Saviour to the greatest of sinners. The sheep of Christ, whether at home or abroad, will hear and know their own good Shepherd's voice, and none other. Proclaim, as from the house-top, 'that God commendeth his love towards us, in that while we were yet sinners, Christ died for us;' and thus accomplished that wonder of men and angels, 'that God might be just, and the justifier of the sinner which believeth in Jesus.'

"Preach to them the blood of Christ; its atoning and cleansing power. Send over your missionary shepherds, to feed the flock of Christ among the heathen, with the wholesome bread and the pure water of life. We must not trifle in this matter. It is the cause of God and truth. '*Mingle* *therefore nothing with their food;* disguise it not with any self-accommodating explanations. It is not the equivocal language of a mere fashionable profession of the Gospel, that will convey the word and substance of salvation to the soul of either a nominal Christian, or a real heathen.

"Let the hemisphere of light, which is to burst upon the dark mountains where now the heathen sheep are scattered, be unsullied and without a cloud. Be ye pastors according to God's heart, and feed them with knowledge and understanding. Christ living, Christ obeying, Christ dying, Christ risen, Christ ascended, and Christ interceding for sinners: this is the true bread of life. Our commission to feed his sheep runs thus: 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Hence the love of the Father, in giving sinners to Christ; the love of the Son, in dying for their redemption; and the love of the Spirit, in sanctifying and preparing them for glory, are the grand themes for Christian meditation. When these invaluable truths are enforced in a practical and experimental manner, the sheep of Christ are truly fed, according to their good Shepherd's design and commandment; and so shall they live and prosper."

In illustration of the foregoing remarks, he quotes the following testimony of Johannes, a converted heathen, who also became a blessed witness of the truth, to his own nation. The circumstance is recorded in the history of the missions of the United Brethren among the Indian nations of North America.

"'Brethren, I have been a heathen, and have grown old amongst them: therefore I know very well how it is with the heathen, and how they think. A preacher once came to us, desiring to instruct us; and began by proving to us, that there was a God. On which we said to him, 'Well, and dost thou think we are ignorant of that? Now go back again to the place from whence thou camest.'

"Then again, another preacher came, and began to instruct us, saying, 'you must not steal, nor drink too much, nor lie, nor lead wicked lives.' We answered him: 'Fool that thou art, dost thou think that we do not know that? Go and learn it first thyself, and teach the people whom thou belongest to, not to do those things. For who are greater drunkards, or thieves, or liars, than thine own people?' Thus, we sent him away also.

"Sometime after this, Christian Henry, one of the Brethren, came to me into my hut, and sat down by me. The contents of his discourse to me were nearly these: 'I come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee, that he would gladly save thee, and make thee happy, and deliver thee from the miserable state in which thou liest at present. To this end he became a man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sin. To all them that receive him by faith, he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts; and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet if thou prayest to the Father in his name, and believest in him as a sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him in heaven for ever.'

"When he had finished his discourse, he lay down upon a board in my hut, fatigued by his journey, and fell into a sound sleep. I thought within myself, 'What manner of man is this? There he lies, and sleeps so sweetly;—I might kill him, and throw him into the forest, and who would regard it? But he is unconcerned,—this cannot be a bad man; he fears no evil, not even from us, who are so savage: but sleeps comfortably, and places his life in our hands.'

"However, I could not forget his words; they constantly recurred to my mind; even though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought, 'this is very strange, and quite different from what I have ever heard.' So I went and interpreted Christian Henry's words to the other Indians.

"Thus, through the grace of God, an awakening took place among us. I tell you, therefore, brethren," said he, "preach to the Heathen, Christ, and his blood, his sufferings, and his death, if you would have your words to gain entrance among them; if you wish to confer a blessing upon them.' "*

But the passage in Mr. Richmond's sermon which produced the strongest impression upon his hearers, was the following:

"I stand before you this day as an ambassador for Christ, in the cause of those who are ready to perish. In his and their name, I beseech you to hear me, while I propose a few considerations to your attention.

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* See Crantz's History of the Greenland Mission, a most interesting publication; in which Mission the *preaching of the Cross* led to a general awakening of the Greenlanders, after the preliminary truths of religion had been brought before them nearly eighteen years with little or no effect.

"Consider the state of the world, its empires, nations, kindreds, and tribes. When a map of the world is presented to the eye, with what a variety of affections is it viewed, according to the character and pursuits of the inspector!

"The mere statesman diligently examines the magnitude, position, and boundaries of other countries, with a sole reference to the political aggrandizement of his own. Wars, conquests, treaties, alliances, and a multitude of considerations connected with ambition, power, and national honor, dictate and accompany all his speculations on the map. And then he has done with it, and lays it down.

"The merchant takes up the map, and eagerly traverses the delineation of seas, continents, and islands, with anxious inquiry as to the pecuniary profit and loss, trade and merchandise. His thoughts are absorbed in considering how much may be gained by his speculations to some distant island or foreign shore. He meditates on the track of his vessel upon the ocean, marks its course upon the hazardous waves, and is full of agitation with respect to its fate. There is his golden treasure, and his heart is there also. As he views the map, he conjectures, hopes, fears; and, with much solicitude, contemplates his future gains, or dreads impending losses. The map is again laid down, and he has done with it.

"The curious traveller takes up the map of the world, and is occupied with the remembrance or anticipation of the various customs, manners, dresses, languages, buildings, and ceremonies; with a long list of wonders and amusements that have engaged his attention. In such a way his imagination travels over the whole globe; and then this man's contemplations on the map are likewise concluded.

"The natural philosopher investigates the various productions of this diversified globe with another object. Theories of the earth's formation; the animal, vegetable, and mineral kingdoms, the origin of volcanoes, the cause of earthquakes, the variation of the magnetic needle, all afford him endless subjects of examination. Every continent, sea, climate, and zone, which the map presents to his eye, furnishes him with matter for inquisitive speculation: and then, he has done with it also.

"But, when the Christian beholds the world's map, he has a subject of investigation far beyond them all. What they have overlooked and disregarded, is every thing to him. His great inquiry is, 'Show me the visible kingdom of Christ: name the countries where Christ is known and worshipped.

Oh! when shall the kingdoms of this world become the kingdoms of our Lord and of his Christ? When shall the Heathen fear the name of the Lord?'

"As his eye traverses the globe, he sighs over the awful contrast which its different portions exhibit. His own soul loves Jesus, the Saviour of men. But how small a part of these immense tracts of country which the map presents to his view, so much as know whether there be any Christ! What nations immersed in Heathenish idolatry! How many overrun with the tyrannical superstition of Mahomet! Yea, where even the name of Christ is professed, how many are sunk into the deep mire of Popish corruption, or virtual infidelity! How small a portion seems as yet to belong to Christ!

"He mourns over the prospect, but does not lay down the map and think no more of it. Again and again he takes it up, prays for the sheep of Christ in distant lands, recommends their case to God, and meditates plans for their deliverance. He surveys the vast continents of Asia and Africa, and for the most part it seems to be darkness visible. Then he looks for his native island at home, endeared to him by a thousand considerations, but most endeared on account of the Gospel light with which she is blessed. And shall not the rays of that light soon be diffused, as from a centre, to all the surrounding world? Doth not a voice from above, in an especial manner, say unto Britons, 'Go ye into all the world?' Wherefore? Only for political aggrandizement,—for merchandise,—for travelling recreation,—for collecting of philosophical rarities? Are these your only objects? No; saith the Word, 'Go ye into all the world, and preach the Gospel to every creature!'

"From such a meditation on the map the Christian retires, not to slumber over the convictions of duty; not to say much, and do nothing. He freights a vessel to carry the pearl of great price to those who neither know of its existence nor its value. The missionary is on board the ship. The messenger of God is crossing the seas; not, as formerly, to make the Ethiopians afraid, but to proclaim the glad tidings of salvation to the Heathen, to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind. Whilst the Christian, at home, who has been the instrument of sending him forth on this errand of love, anxiously waits to hear the happy news, that Dagon is fallen upon his face to the ground before the ark of the Lord; that Bel boweth down, and Nebo stoopeth, while the great trumpet is blown; and that they which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, are now worshipping the Lord in his holy mount.

"O ye statesmen, merchants, travellers, and philosophers, take up your maps once more.

"Again consider the state of the church; and if you love Christ, feed his sheep."

The collection on this occasion amounted to 331*l.* 1*s.*, being the largest sum ever contributed at any of the anniversaries of the Church Missionary Society.

Mr. Richmond's exertions in behalf of the religious societies began, from this period, to form a very prominent feature in his life. His journals, some of which we mean to lay before the reader, will discover an extraordinary degree of zeal and labor, such as few men would attempt to equal, and fewer have ever exceeded. His correspondence at the same time will show, that so far from sacrificing parochial or family duties to his more public exertions, he was most strictly conscientious in the observance of them. We readily admit that incessant occupation in the service of the public, may prove a serious interruption to the due discharge of private obligations, and that personal piety may be endangered by the excitement and distraction of public engagements. Mr. Richmond, however, formed an exception to the too prevailing effect of popularity. So far from being injured by his exertions abroad, they seemed to invigorate and fit him for the better discharge of his duties at home; and his return from those missionary tours was ever accompanied with some signal revivals in his church and family.

In the year 1810, an Auxiliary Society was formed for the county of Bedford, to co-operate with the London Society for promoting Christianity among the Jews. Extempore addresses were at that time so unusual, that few persons were either willing or able to trust themselves beyond a very brief and limited expression of their sentiments; and the writer well remembers his own nervous agitation even when, having declined to take a more prominent part in the business of the day, the less difficult office of moving a vote of thanks to the chairman was assigned to him. The feelings of many others he believes were much of the same description. On Mr. Richmond, therefore, by unanimous consent, devolved the task of explaining the object of the meeting; in doing which, he entered so fully, and with so much ability, into the past and present history of the Jews,—the obligations of the Christian world to that remarkable people for the fidelity with which they had transmitted the sacred text,—their claims on our gratitude and humanity,—the manner in which those claims had been requited, and the guilt of past neglect,—the lost and degraded state of the Jews, contrasted with the splendor of their future hopes,—that one would have supposed he had made this cause the exclusive subject of his studies, so ample was the knowledge he displayed, and the fluency with which he communicated it.

A similar meeting was afterward held at Kettering, in Northamptonshire, which Mr. Richmond addressed with equal ability. He preached also, in behalf of the Society, at All Saints' Church, Northampton, to a very large congregation.

The circumstance that next claims our attention, is the formation of the Bedfordshire Bible Society, in the autumn of 1811. The recollections connected with this event will not easily be obliterated. The presence of Christians of all denominations, assembled for the first time in that district, within the memory of man, to promote, by their united energies, an object equally dear to all,—the dignity and cordiality with which His Grace the Duke of Bedford, the president, declared his approbation of the catholic spirit and enlarged benevolence of the undertaking,—the interesting and impressive communications of the three Secretaries of the Parent Society, the Rev. John Owen, the Rev. J. Hughes, and the Rev. Dr. Steinkopff,—the animated and powerful speech of the late Samuel Whitbread, Esq., the Christian character of the respective addresses, and the spirit of harmony and peace which pervaded the meeting, awakened in every bosom the purest and most exalted emotions. It was like the meeting of Esau and Jacob, who, after years of mutual alienation and distrust, forgot all past animosities, and fell on each other's neck, with mutual tears and embraces.

The public meeting at Bedford was attended with important results: the Huntingdonshire and Northamptonshire Bible Societies owed their origin to the interest excited on that occasion. In the establishment of the above society, and in organizing county branches, at Luton, Leighton, Dunstable, Woburn, Ampthill, Biggleswade, &c., Mr. Richmond took an active part; and was, subsequently, in the habit of attending their anniversaries, and not unfrequently those also that were held in the adjoining county of Northampton.

We now proceed to notice other labors of Mr. Richmond in the Jewish and missionary cause, in different parts of the kingdom: his own journals will best illustrate their character, as well as their beneficial effects. We select the following:—

Extracts from a Journal of a Tour in 1814.

"*August* 8. Left Turvey at five in the morning. Dined at C——n with dear J——s. The savory sweetness and friendly cordiality of his conversation was, as it ever must be, delightful and edifying. Arrived at Leicester, at eight in the evening, and slept at my friend Mitchel's.* There I used to converse with dear father Robinson. How solemn and interesting does death render past recollections! Leicester cannot but mourn the loss of such a man. He was father, friend, pastor, counsellor, and preacher, in an eminent degree. Peace and veneration be to his memory!

"—9. Met Mrs. B., who informed me of the most distressing death of Mr. J., of London, I felt deeply affected. Lord, what is man! who can tell to what depths even God's children may be brought? I was glad to learn that he was granted time and space for repentance, and recovery of mind. May we all hear and fear. The Lord be merciful to his interesting family. In the evening I preached for the Jews, at St. Mary's church. A noble congregation. My text was Matt. x, 8. I found much freedom in speaking, and thought God seemed to be in the midst of us. Very many clergymen and dissenting ministers were present. The collection was 41*l*. 13*s*. The Lord keep me humble, simple-minded, and single-eyed.

"— 10. Proceeded to Derby and Matlock; delighted with the High Tor; resolved on its being my text, in illustration of Deut. xxxii, 4. Congregation, and evening, quiet, calm, and interesting. The beauty of this place increases, to my apprehension, every time I revisit it. Blessed be the *Rock* of salvation! I returned to M. B. by late twilight. The scene exquisitely fine. God made all these beauties! May I see *Him* in *them!*

"— 11. Went to Bonsal. It is one of the most interesting, romantic spots I ever saw;—it far exceeds description. The church and church-yard are remarkably interesting. In the evening preached for the Jews, from Prov. iii, 27. Collection,—15*l*. 12*s*. I had not so much freedom as sometimes, but felt calm and hopeful. The character of this picturesque sequestered village, on the opposite side of Masson (Hill) from Matlock, is beautiful, wild, rich, and engaging in the extreme.

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* The vicar of St. Mary's, Leicester, and the successor to Mr. Robinson. The sudden decease of this much respected character is a subject of sincere regret to all his friends.

"*Aug*. 12. Early in the morning, I went into the beautiful and romantically-situated church-yard, and meditated near an hour. Here is a remarkably fine yew-tree. In the evening I received an invitation to preach for the Jews on Sunday morning, at Alfreton. I returned to Bonsal, and, at my friend Maddock's desire, addressed a large number of young people in the church, who are under instruction for an approaching confirmation by the bishop. It was a pleasing sight, and, I hope, a profitable time. How gracious is God to body, soul, and spirit!

"— 14. (*Sunday*.) We set off for Alfreton. I preached for the Jews, from John iv, 22. Collection—15*l*. 13*s*. Returned to Bonsal; preached from Psalm viii, 2. A church completely filled; many visiters from Matlock. It was a delightful opportunity; the Lord seemed to be present, amidst a worshipping and listening people. Such a congregation, in so romantic and beautiful a situation, is a rare and interesting sight. Returned to the hotel to supper; had some very profitable conversation with Mrs. B., who has been an authoress. How desirable to endeavor to introduce something for God at these public places.

"— 16. Manchester. Preached at St. Stephen's, Salford, for the National schools, from Psalm xlviii, 12—14.

"— 18. Rose early, and thought over a plan of sermon for night. After breakfast, went to meet the Ladies' Auxiliary Committee for the Jews. Gave an address, and found the opportunity peculiarly interesting. It was then fixed that the annual public meeting for the Jewish society should be held on Wednesday, August 31, and that I should preach at St. Clement's on the preceding evening. Went to Oldham, where I preached for the Jews, from Rom. xi, 12. Collection—21*l*. 16*s*. 1*d*. Preached with unusual freedom, particularly as it concerned the word 'reconciling.' The presence of God was not, I trust, wanting among us.

"— 21. (*Sunday*.) Preached for the Jews at the parish church of Halifax. It is a remarkably fine old building. Collection—19*l*. The day extremely wet. In the afternoon I preached at Trinity church, in the same town; a very large con gregation. Collection—34*l*. My morning text was, Psalm cii, 12, 13. Afternoon, Psalm cxxii, 6. I deeply felt my subject. Immediately after the second sermon, Mr. C. and I set off for Huddersfield. The road very fine and interesting, —the evening wet. We arrived at the Rev. Mr. C.'s, and were invited to sleep at Mrs. W.'s near Huddersfield. The congregation at the church was immense. The Methodist chapel was shut up. The sight of such an assembly filled me with desire and affection. I preached from Rom. xi, 15, with great comfort. The occasion was in every way interesting. Collection—71*l*. One person had put into the plate two guineas, wrapped in a ten pound note! As soon as the service was over, the organ and choir suddenly began the grand Hallelujah Chorus, and executed it well. The effect was sublime, and affected me much.

"*Aug*. 22. At eleven, held a public meeting, for the formation of a Huddersfield society for the Jews. It was numerously attended, and went off very well. I was requested to preach a lecture at the church to-morrow evening. Had an interesting conversation with an old man in the factory, about the sermon of last night.

"—23. Preached the promised lecture at Huddersfield church, from Eph. iii, 17—19: a very fine congregation, although an exceedingly wet night. Felt earnest in my subject, and went through it with much solemn feeling. The character of this whole family where I now am is highly interesting. Such new friendships are, indeed, among the mercies of God to travelling pilgrims.

"—24. Set off for Halifax. Preached to a very large congregation at the old parish church, from Heb. xiii, 8.

"—25. Went to Bradford. Met a very friendly and agreeable party of friends to the Jews, at Mr. F.'s. It was resolved to hold a meeting of the association at Bradford, on Saturday morning. Preached in the evening at Rothwell, for the Jews, to good congregation.

"—27. Set off for Bradford. Attended the public meeting: a very large assembly. Mr. S. made an excellent and argumentative speech. The venerable vicar was present. All went off well. We dined with Mr. F.; the party numerous, spiritual, and edifying. The conversation very interesting. Returned to Leeds, and by the way examined the fine ruin of Kirkstall Abbey. It is highly grand and beautiful.

"*Aug.* 28. (*Sunday.*) Awoke with anxiety respecting the sermons of the day, having three to preach at different churches, in the same town (Leeds.) Went in the morning to St. Paul's, the church of the late Rev. Miles Atkinson. I preached for the Jews, from Rom. xi, 30, 31. Found myself strengthened. Collection—49*l.* Dined with Mr. H. In the afternoon, preached at St. John's, for the Jews, from Psalm cii, 12, 13. Preached with more satisfaction than in the morning, and felt much for the souls of those present. Collection--22*l.* Drank tea at Mr. H.'s, and in the evening preached at St. John's, from Matt. x, 8: a very fine congregation indeed. I preached with great freedom to my own feelings, both as to argument and appeal. My heart was much engaged in considering the great work of the ministerial calling. Singing very grand and impressive. Collection—31*l.* In all, above 100*l.* during the day. I have reason to be very thankful to God, for the help and strength with which I was enabled to pursue my course this day.

"--29. Went to the public meeting at the Music-hall, for forming a Ladies' Society. Many excellent speeches were made, which rendered the meeting peculiarly interesting. After dinner, went to Birstall, and preached for the Jews, from Rom. x, 1. The church is singularly venerable in architecture, and picturesque in character. It was full in the extreme. Collection—17*l.*

"—30. Arrived at Manchester just in time to preach at St. Clement's church, from Gen. xvii, 5, on the united influence of Jewish and Heathen missions on each other. Afterward, prepared papers for a meeting next morning. I felt my mind much affected while enlarging on the above-view of the question.

"—31. Held the anniversary meeting of the Auxiliary Society. Numerous attendance. Preached in the evening at Stanley-bridge chapel, from John iv, 22. Collection—18*l.* 6*s.* Was struck with seeing a monument to the Rev. John Kenworthy, aged thirty-four. He was a college friend, and I did not know what was become of him. In the midst of life we are in death!

"*Sept.* 1. Found many letters; one from my dear wife, which I answered. Children all well at home. O, how merciful is God! I have laboured much this last fortnight, but am in no respect the worse, and in many the better for it. And so may he ever give his beloved rest, not *from*, but *in* labor. The harvest is plenteous, but the labourers are few.

The importance of such a work as I am engaged in appears daily more and more in its effects on individuals, places, and districts. May the Master, whom I serve, give me strength according to my day, and use me for his own glory, and the good of the church of Christ, *where*, *when*, and *how* he pleaseth!

"*Sept.* 2. Stayed in the house all day. Endeavored to collect some matter for my missionary sermons. Had an hour's conversation with the pious and exemplary Mrs. C., of Stockport. Spent a comfortable day with my mother and aunt. Sat up before I went to bed and meditated on the blessings which God had mercifully bestowed on me, in giving me so valuable a wife, and so many dear children. I then prayed for them, and retired to rest.

"—3. Made two skeletons for Church Missionary sermons to be preached at Buxton to-morrow. Proceeded thither. Scenery lovely, Buxton completely full. My sermon here is an arduous task. God give me strength to go through it to his glory; fearless of man, and anxious for their spiritual welfare. I find that ladies are to collect at the church to-morrow.

"—4. (*Sunday.*) Rose early, to prepare for my day's work. Went to the new and beautiful chapel. A large congregation of genteel people. I preached from Luke xix, 42, for the Jews. Collection—44*l.* 4*s.* I enjoyed sufficient freedom from fear, so as to be rendered comfortable. Ladies collected from pew to pew, supported by gentlemen. Went immediately afterward to Bakewell, where I preached for the Church Missionary Society, from Rom. iii, 29. Collection—17*l.* 12*s.* 2*d.* From thence I went to Yeolgrave, where I preached for the same cause, from Matt. ix, 37, 38. Collection—11*l.* 14*s.* 5*d.*

"—5. Rose early, and was struck with the singularly beautiful effect of the morning fog or dew, rolling, or rather reposing in flakes and masses on the valley seen from my window. The hills around me were clear, the sun shining, the objects in some part of the valley beginning to appear. At length, all became clear and uninterrupted. The whole was highly interesting. Went through the beautiful valley. Saw a comment on my text of last night; *a large tract of harvest land, and one solitary person reaping it!* Noticed a sublime and interesting mass of rocks; their shape, form, and character, worthy of the minutest attention. Wild, unfrequented, and romantic, in the highest degree. Within them is a hermit's cave, on the wall of which some pious artist has sculptured a crucifix. Meditation has here scope for boundless action,—scenic, spiritual, sublime, and beautiful.

"*Sept.* 6. Received a letter from my dear wife. All well, God be praised. Preached at Chapel en le Frith, from Rom. i, 16, for Church Missionary Society. Collection—15*l.* 16*s.* 1*d.* Slept at the inn. Mercies still follow me. Bless the Lord, O my soul! and all that is within me bless His holy name!

"— 7. Preached a lecture at Yeolgrave. Experienced a mark of very kind attention from one of the Duke of Rutland's household. Went to Matlock, to preach there. Met Mr. and Mrs. Kemp, and Rev. Mr. and Mrs. Saunders. Returned, after service, with Lady Elizabeth Percival and Mrs. Childers; and had much Christian conversation, as we passed through the rocks on the romantic road, by moonlight.

"—9. Attended a meeting of ladies and gentlemen for the Church Missionary Society. Messrs. Kemp, Saunders, Gell, Maddoc, and myself, spoke. The collection, including two donations of ten guineas each, from Lady E. Percival, and the Hon. Mrs. Childers, after my sermon last night, amounted to 40*l.* 9s. 6*d.* This first incursion into the very heart of a watering-place is an excellent beginning, and promises well. We met at the dining-room, just underneath the romantic rocks; shrubs, trees, rivers, &c., opposite. I was reminded of Salvator Rosa's picture of John the Baptist preaching in the wilderness.

"— 10. Breakfasted at Bonsal; then read, wrote, and meditated for to-morrow. The Lord of grace and glory help me in my work, and bless it to *me a poor sinner, while I preach for and to other poor sinners!*

"— 11. (*Sunday.*) Preached in the fine old church (with its most singular and crooked spire,) for the Church Missionary Society, from Mark xvi, 15—Collection, 34*l.* Set off for Sheffield. Proceeded to the parish church; congregation computed at 3,500. Many hundreds unable to get in. I preached jointly (by express desire) for the Jews and the heathen, from Rom. iii, 29. Collection—71*l.* 13*s.* The Hallelujah Chorus was grand and affecting in the highest degree. Much to be thankful for in each of the three sermons this day. The collection was said to be the largest ever made in this church, on any occasion. It is not easy to describe or conceive the effect of such a congregation as this at Sheffield.

"*Sept.* 12. Most hospitably received at Mrs. Walker's. Went to see Mr. Walker's great iron-works, near Rotherham. Saw a cannon cast, and went through the whole manufactory. It is most ingenious and interesting. Saw the rolling-mill, and manufacture of tin plates. Observed on our return in the evening, the effect of the many surrounding blazing furnaces. The effect in so fine a night is grand and beautiful: some of the fires on the tops of high hills, some on the sides, others in the valleys;—some near, others distant.

"— 14. Framed the plan of a sermon. Expounded at family worship, from Malachi iii.; and explained the Refiner's process, from what we had seen the day before. Preached at Rotherham church, for the Church Missionary Society. Text—Matt. xxviii, 19, 20. A fine congregation. Collection—33*l.* 11*s.* 10*d.* Dear Maddock read prayers. Numerous proofs hourly occur of the usefulness of my missionary labours, wherever we travel. Surely, goodness and mercy follow us! Glory be to God!

"—16. Set out for Doncaster. Went to Selby. Preached for the Church Missionary Society. Collection—13*l.* 14*s.* 10*d.* The congregation good and attentive. My excellent friend Maddock accompanied me. Before I retired to rest, felt peculiarly earnest in prayer for my beloved wife and children. O! for the Lord to crown them with his mercies, temporal, spiritual, and eternal!

"—17. Passed, this day, through the village of *Wilberforce*, on my way to Knaresborough. It pleased me to think of my boy.

"—18. (*Sunday.*) Preached at Knaresborough church, for the Church Missionary Society, from Psa. xcvi, 9, 10. Collection—30*l.* Went immediately to Harewood. The church most beautiful within. Earl Harewood, Lord and Lady Lascelles, Sir C. Stewart, &c. present. I preached from Matt. ix, 36--38. Collection—29*l.* Rev. Mr. H., Rector, and nephew to Earl Harewood, an estimable character. Earl H. invited me to dinner. Collection—23*l.* 17*s.* Returned to Knaresborough, and preached from Eph. iii, 17—19, for the Church Missionary Society. Collection—21*l.* Enjoyed much peace all day. The house where I am is the seat of enlightened piety, of kindness, hospitality, and Christian comfort.

"—19. Received a singularly interesting letter from the Russian princess, Sophia Metsckerski, at St. Petersburgh.*

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* This letter will be shortly introduced to the notice of the reader.

Explored the romantic and beautiful scenery about Knaresborough. Went on to Studley Park. Saw the ruins of Fountains' Abbey ;—it far exceeds every thing I have seen or shall see ;—imagination itself is filled, and more than filled. I went through the long walk with that vigor, which I only find myself able to exert when I travel, and have my mind strongly bent on interesting and rational enjoyment.

" *Sept.* 25. (*Sunday.*) Preached in the morning at St. Paul's, Leeds, from Gen. xxii, 18. Collection—40*l.* 3*s.* Dined with Mr. H. ; then preached at St John's, from Eph. ii, 12, 13. Collection—20*l.* 18*s.* Preached in the evening, at St. James's, from Isa. ix, 7. In the morning, felt calm and comfortable. In the evening, found most enjoyment in my work. The congregation overflowing,—the singing universal,—the effect delightful. Missionaries were present. How mercifully the Lord carries me through !—What shall I render unto Him for all his benefits.

" —26. Attended the public Anniversary Meeting. Thirteen clergymen spoke. The whole went off excellently. Drank tea with a large religious party at Mr. D.'s. All profitable and affectionate. The Princess Sophia's letter delights every one that hears it.

"—27. Preached at Huddersfield, from Ps. xcvi, 10. Church crowded in the extreme. I was able to speak with much readiness. Collection—80*l.*

"—29. Held the anniversary meeting of the Huddersfield Association. Preached in the evening at Almondbury, from Matt. ix, 37, 38. Collection—21*l.* 1*s.* A noble congregation. What strong testimonials do I daily receive of the extensive usefulness of my journey ! Surely God is good indeed, in thus comforting my spirits, amidst many thoughts of anxiety !

" *Oct.* 1. Prepared to leave Woodhouse,—a roof under which I have met with so much to improve and delight, that I know not how to express my gratitude to God and its owners as I ought. The five daughters gave me 5*l.* as an annual subscription for a rescued negro child, to be called after Maddock and myself. We were requested to plant two trees, as memorials of our visit and friendship. M. planted an oak, and I a Portugal laurel. The whole interesting family heaped every mark of regard and respect upon us. I desire to enter my record of thankfulness and affectionate pleasure, which this visit and intercourse have excited in my heart : in such things, the Lord is good indeed. Proceeded to Bradford. Heard fresh testimonies there to the great use of religious tours.

"*Oct.* 2. (*Sunday.*) Preached, in the morning, at Bradford church, from Rom. x. 13, 14. A fine congregation. Preached, in the afternoon, at the same church, from Matt. ix, 36. A still larger congregation. Preached, in the evening, from Rev. xi, 15. Overflowing congregation ; I never saw any thing like it,—not less than four thousand, certainly. Three collections——115*l.* Such a day,——such a church,—such a vicar,—such life,—such attention,—such liberality, and such general success are rarely seen. I desire to praise God from my heart, for the interesting, animating, encouraging scene, it altogether presented. I received the sacrament from the hands of the venerable, apostolical, blind vicar. Supped and slept at Mr. Fawcett's.

"— 5. Met my mother at Chesterfield. We travelled together to Mansfield. Proceeded to the church. A very fine congregation. I preached from Rom. x, 15. Collection—50*l.* I have had great heaviness of spirit since Monday night, but I think the Lord has blessed me in it. He is good and merciful!

"— 6. Travelled to Bonsal, where Maddock found his wife and children well. O! may God grant that I do the same! He has been with me as a Protector all the way, and I will trust him still! May every tear be wiped from my loved Mary's eyes, and may we again meet, with Christian and connubial affection. Amen.

"— 7. Proceeded to Nottingham, where we made arrangements for a new association in connexion with the Church Missionary Society.

"— 8. I parted with my friend Maddock, at six o'clock. God be with him. He has been an amiable, cheerful, and most interesting companion and coadjutor ; I love and esteem him from my heart.* Rejoiced greatly in the hope of meeting my dear wife at Creaton. I can truly say that that place where she is, is a dear home to my heart ; and home itself ceases to be home, if she is not there. Lord, I bless thee, for having preserved me safe through a journey which already exceeds 1,160 miles ; and may it be crowned by meeting her at last, in love and union of soul!—Arrived safe at Creaton, and found my dear wife and daughter well. This is a crowning mercy, and shall be accounted as such.

"—. 9. Preached, in the morning, at Spratton, from

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* This excellent man is since departed to a better world, beloved and esteemed by all who knew him.

Psalm xcvi, 10 : in the afternoon, at Creaton, from Rom. x, 13—15 ; for the Church Missionary Society. Collection—15*l.* 1*s.* 3*d.* Passed the evening pleasantly and profitably.

"*Oct.* 11. We left Mr. Jones's. Dined at Northampton, and arrived safe at Turvey, at half-past seven o'clock ;—finding the dear children well. What shall I render to the Lord, for all his benefits unto me?

"Thus ends a journey marked by manifold mercies, pleasures, useful labors, and gratifying events. Many valuable friendships formed ;—religious and personal influence extended ;—the cause both of Jews and heathen furthered ;—knowledge gained, love increased, and Christian esteem established and cemented.—*Gloria Deo in excelsis !*"

"*August*, 1815. Commenced a journey for the Jews' and Church Missionary Societies.

"— 24. In passing through Bakewell, went to see Mr. Watson's geological museum. His arguments and illustrations by specimens, in favor of the volcanic origin of the Derbyshire hills, strata, &c. are very extraordinary.

"—27. Preached at Bolton, to between three and four thousand people, for the Sunday schools. Collection—169*l.* 12*s.* 5*d.* A magnificent appearance. The singing was grand and impressive in the highest degree. Anthems, Handel's choruses, &c. were sung, and accompanied by trumpets, horns, &c. in a very fine style indeed. My mind was much affected, and I found considerable enlargement, though not without much inward temptation and struggle to the contrary.

"— Set off from Bolton, northwards. At Preston saw the Rev. Mr. T. and Mr. H. Was much pressed on the subject of their Bible meeting. Dined at Garstang, where my grandfather was vicar, from about sixty-five to eighty-five years ago. Proceeded to Lancaster : saw some noble views in the way. Here I caught the first view of the mountains. Arrived at the Rev. Mr. H.'s : a delightful family : the grace of God indeed appears here. We made arrangements for my preaching at Lancaster, on Sept. 10th.

"— 30. Went to see Lancaster church and castle. The latter is grand in a very high degree. The modern Gothic court-houses exceed any thing I have ever seen. The view from thence superb : sea, estuaries, castles, mountains, &c., form a beautiful display of scenery. Examined the interior of the castle, visited the criminals, &c. Had much affecting information from Mr. H. relative to some criminals, executed at various periods. What a picture of man does a gaol afford! —how it reminds me of the saying of John Bradford, the reformer, on seeing a criminal taken to the place of execution—'But for the grace of God, there goes John Bradford.'

"*Kendal*, *Sept.* 3. Preached for the Jews, in the morning, from Mark xvi, 15; in the evening, from Psalm li, 18. Met many excellent friends, at Mrs. R.'s. The whole day most agreeably and Christianly spent.

"—5. An excellent Jews' anniversary meeting at Kendal. Every thing went off well. A large dinner-party at Mrs. R.'s, consisting of Mrs. P., and about twenty other friends. The whole day profitably spent.

"—6. Mrs. R. and Mr. R. W. set out with me for Bowness. Saw Winandermere Lake with astonishment and delight. Proceeded to Ambleside, where I had a very pleasing conversation with the Bishop of Llandaff. Proceeded through the enchanting road by Rydal Water, Grassmere, Leathes Water, Helvellyn, &c. to Keswick, whose beauties baffle all description. Our conversation was Christian and edifying,—all having the greatest enjoyment in the scenery and its accompaniments.

"—7. Rose early, and walked to examine the beautiful mountain of Skiddaw. After breakfast, went around Keswick Lake. Saw the Barrow Cascades, Lowdore Waterfall, Borrowdale Falls, Bowder stone, &c. All beyond my description, or previous conception. After dinner, sailed on the lake, with some other friends. All was serene,—lovely, —delightful! The Lowdore cannon was fired: the echo of the many mountains produced a peal of perfect thunder. We sang hymns on the Lake by sun-set and moon-light: the effect may be better conceived than written.

"—8. Set off at six, for Ulleswater; beauty and wonder in profusion. Saw the great mountain of Saddleback, and a Druidical circle of stone. Crossed the lake of Winandermere, by the west. Exquisite moonlight! Arrived at Kendal at night. Of these three days,—my companions,—my enjoyments, I would write, but I cannot; they have left an indelible trace; and I bless God for the mercy.

"—10. (*Sunday.*) Went to Tunstal, and preached for the Jews. Collection—20*l*. 5*s*. 3*d*. Proceeded to Lancaster and preached again for the Jews. Collection—39*l*. 8*s*. A fine congregation. Much help from above throughout the day.

"*Sept.* 11. Dined with dear Mrs. P., at S. Lodge. A most profitable and spiritual party. It was suddenly proposed after dinner, that I should preach a lecture that night at Lancaster. At two hours' notice, about 1000 people were collected. I preached from Heb. xiii, 8.

"— 12. Went to breakfast at Leighton Hall; passed an affectionate day with my mother and sister. My mother, near eighty, walked a mile and a half,—God preserve her! Had much religious conversation.

"— 13. Went to C. Hall, the seat of the excellent C. W., Esq. Viewed the exquisitely romantic beauties of Kirby-Lonsdale church, church-yard, and bridge. In the evening, expounded the 23d Psalm to a large company of friends and neighbors.

"— 14. Left this interesting and most edifying family. Proceeded to Knaresborough. Arrived at the friendly house of Mr. C.; and preached, the following day, for the Jews, from Luke xxiv, 47. Collection—36*l.* 18*s.* 2*d.*

"*Leeds* (*Sunday.*)—17. Preached at St. Paul's in the morning, for the Heathen. Collection—46*l.* In the afternoon, at St John's. Collection—20*l.* In the evening, at St. James's. Collection—29*l.* Texts, Psa. xcvi; Rom. x; Psalm lxxxix. Had much support throughout the day.

"—18. A delightful anniversary meeting of the Church Missionary Society. Mr. Corrie, from India, gave some most interesting details respecting that country, Abdool Messee, &c. Many excellent speeches; great savor and spirituality throughout the whole. Dined at Mr. Hey's, with Mr. Corrie, &c.

"—24. (*Sunday.*) Preached at St. Stephens's, Salford, for the Sunday schools, from John iii, 14, 15. Very good congregation. In the afternoon, preached again for the schools, from Psalm lxxii, 4. Collection—70*l.* Preached in the evening at St. Clement's, from Gen. xii, 1, 2, 3. Congregation overflowing. I find by a letter, that Mr. C., of Bradford, has through me, anonymously, given 85*l.* 13*s.* to the church mission.

"—23. Attended the Jewish anniversary. It was rendered most interesting by the particulars communicated about a converted Jew, Emanuel Lemond, who died at Manchester. I went afterward to the house where he died, and spent two hours in deep affection, listening to the simple narratives of facts, from various persons, concerning this singular convert. Brought away some memorials of him. A very good day indeed.

"*Huddersfield, Oct.* 1. Preached for the Church Missionary Society, from Acts xxvii. 23. Collection—54*l.* Church much crowded. Preached in the afternoon, at Slathwaite chapel, from Mark xvi, 15. Above two thousand persons present. In the evening preached at Longwood chapel, from Paslm lxxxix, 15, 16. An immense multitude. Upwards of 80*l.* collected at these three services. Had a day of great labor and apparent usefulness. Was carried through very mercifully, in all the three sermons. I hear of good effects from my sermons of last year in this vicinity, particularly that at Huddersfield, from Eph. iii. on the love of Christ."

As the remaining parts of this tour refer to places already mentioned in the preceding accounts, we forbear to insert them, though they afford ample testimony to the usefulness of his labors.

The perusal of this journal will probably awaken different reflections, in proportion as the mind is impressed with the importance of missionary undertakings. It requires some portion of moral elevation justly to estimate the spirit and aim of a man, who, to use the words of the venerable Leighton, counted "the whole world, in comparison with the cross of Christ, one grand impertinence." To those who see not the exalted design of the Christian dispensation; its adaptation to the wants of all mankind, and the consequent duty of disseminating its blessed and holy truths; the zeal of Mr. Richmond will appear to have been overcharged. But he who faithfully lays before his thoughts, the awful and abominable idolatries of his fellow-creatures, and connects these evils with the solemn and affecting declaration of the Bible,—"the wages of sin is death,"—even "the bitter pains of eternal death;"—will in his own deliverance from them, "count all things but loss, for the excellency of the knowledge of Christ Jesus his Lord;" and will burn with a zeal even to his consuming, till "all flesh shall see the salvation of God."

It is evident that these fragments were not intended for the public eye. They are the simple details of daily occurrences; designed, perhaps, to interest his family, and to keep alive in his own remembrance a sense of the divine goodness. Yet, on this account, they may be regarded as the more faithful transcripts of the scenes through which he passed, and of his views respecting them. It is imposible to read without prejudice, the facts recorded, and not discern in them the man of God;—his time spent in laborious and incessant occupation;—a piety fervent, but rational; with less admixture of human infirmity, than may be found in the diaries of many other good men;—a holy elevation of spirit in the pursuit and possession of his object, combined with deep humility;—a habit of devotion, and increasing personal piety, in the midst of almost universal respect and popularity;—a sense of danger, and constant prayer to be preserved from it; and what perhaps is more than all, in the midst of labors unceasing, various, and exciting, *abroad*,—a constant eye to the claims *at home*.

The editor has no inclination to amplify the preceding remarks on the missionary tours of his friend, except from a desire of rendering them useful to those excellent men, who are following the course in which he took the lead. Mr. Richmond needed more repose than he allowed himself, and shortened his valuable life by over exertion. There is much error in the trite maxim often quoted, "it is better to wear out than rust out:" for surely, it is a point of practical wisdom, to preserve a medium between indolence and over-effort: and the editor cannot but consider that exertion beyond the limits assigned to human power is little better than a moral suicide. If good men were to satisfy themselves of the sinfulness of over-strained activity, they would submit to the rein for conscience' sake. It appears, that besides the fatigue of hastening from one place to another to fufil his engagements, Mr. Richmond generally preached three sermons on the sabbath, and often five or six more in the course of the week. His fatigue was also increased by the crowded congregations that assembled to hear him. The hours which should have been given to a cessation from labour, were unceasingly occupied, in conducting family worship, and conversing at every meal with persons who were invited to meet him. On these occasions he took, as was expected, a prominent part in the conversation; which, however useful to others, must have insensibly exhausted his strength. The writer, who accompanied him in some of these tours, often expressed a fear that he would soon become a wreck in mind and body, as the inevitable result of such continued exertions. His reply was generally the same, 'I am not fatigued; I do not feel it:' but it was impossible not to entertain the apprehension, that imbecility, or a premature old age, must ultimately succeed such unceasing and exhausting efforts. The political and religious world have had some beacons held out to them, from which they might gather an instructive warning, and learn to acknowledge the wisdom of a remark made by an estimable character, "I labor less that I may labor the longer;" he might have added, "with greater benefit to the church of God, in the season of matured experience and ripened judgment." In the midst of these multiplied engagements, the writer could not refrain from asking his friend, "whence do you obtain supplies for these extraordinary demands?" Hours of retirement and meditation are necessary to every Christian; still more necessary to the minister of religion; and most of all to those who are exposed to the temptations and distractions of public life. The largest reservoir will fail, unless it receives continual supplies. Mr. Richmond, in these circumstances, felt his need of redoubled watchfulness and prayer; he not only rose early in the morning to seek communion with the Father of spirits, and retired, as early as circumstances allowed, from the converse of man, that he might renew his strength in waiting upon God; but it was the constant habit of his mind throughout the day, by secret ejaculations to draw down help from above.

Besides this, he had by previous research collected his materials, and by close study had so mastered his subject, that he required less time for preparation than most men. He would often arrange his ideas for a sermon, as he was travelling to the place where it was to be delivered; and the abundance of his resources, together with a remarkable facility of utterance, contributed to lessen his labor. What most excited surprise, was the diversified manner in which he would treat the same subject. An esteemed friend of the writer's once assured him, that he went to hear Mr. Richmond preach three sermons on one Sunday. He said, he expected there would be, of course, a similarity in the discourses; and yet they proved to be as varied as if they had been delivered by three different preachers.

He has been known to have collected in these excursions from 800*l.* to 1000*l.*; and he once told the editor, that the fruits of one of these journeys were not less than 1200*l.* But though money forms the sinews of charity no less than of war, and is indispensable to the operations of every society; *it was the establishment of missionary views and principles, the correction of errors, the removal of prejudices, and the enforcement of the claims of Jews and Gentiles on the prayers and benevolence of the Christian public*, which formed one of the most prominent features of usefulness in these tours. We may add another, of which he never lost sight, namely, *the close connexion of the missionary cause with the advancement* *of personal piety.* While he spoke of the souls of the Heathen or Jews, he faithfully reminded his hearers of their own; admonished them of their obligation to improve their Christian privileges; and of the possibility of many, at the last day, being admitted "from the east, and from the west, and from the north, and from the south," while the children of the kingdom might be cast out!—that nominal Christianity was, after all, little better than Heathen ignorance; while it involved greater guilt, and a more tremendous responsibility:—that personal religion was one of the best securities for missionary zeal and exertion; and that no one was likely ever to be successfully engaged in communicating the Gospel to others, who had not first felt its power and experienced its peace in his own heart.

The writer of this Memoir can state, from repeated observation, that the improved tone of moral feeling, and of attachment to the distinguishing truths of the Gospel, which is now so perceptible throughout the kingdom, may, to a considerable extent, be traced to the influence of these, and similar missionary excursions. He has often heard his lamented friend observe, in the earlier days of these institutions,—"the public mind is gradually undergoing a great moral revolution. Christians are acquiring more enlarged views of the nature of their religion, and the obligation to impart it. In communicating it to others, they are increasingly impressed with its importance to themselves. Ten or twelve leading men are doing all the work and bearing the burden and heat of the day. It will be comparatively easy for those who come after us; but the prejudice, the opposition, and the conflict of opinion, it is ours to encounter; and these difficulties are good for us; for they convince us of our own weakness, and show the excellency of the cause, and the power and strength of God in its success and progress." We copy an extract from a letter to his aunt, in which the same sentiments are expressed. "Incalculable is the national good which is daily springing up from such exertions. It now appears capable of demonstration, that the moral wilderness will eventually blossom as the rose, through the blessing of God on Bible and Missionary institutions. The opposition of error and prejudice seems to languish and decay; while the triumphant career of sacred benevolence conveys life, light, peace, and love; and bears unequivocal evidence to the universe, that 'God is with us of a truth.'"

We have already stated, that Mr. Richmond's popularity did not appear to exercise an injurious effect on his mind. It must be acknowledged that ministers of great popular talents are exposed to much danger; particularly from the indiscreet admiration of some of their followers, who forget that ministers, like other men, share in the common corruptions of fallen nature. But it may be observed, that the singular simplicity and unfeigned humility of Mr. Richmond, was a great preservative from the ensnaring tendency of human applause. The writer can declare, from long observation of his friend, that no man more uniformly abstained from the language of praise towards others, or discouraged it more unreservedly towards himself.

Those too, who suppose that engagements of a public nature are an unbroken career of success and popularity, are much mistaken. The advocates of a public cause have much to try their faith and patience. There are fightings without and fears within; subjects of deep humiliation in their own experience; and a necessity for much meekness, to bear with the unreasonable opposition of enemies, and the prejudices and mistakes of friends. Their divine Master leaves them not without a holy discipline, to keep them low at his feet, and humble in their own eyes.

Mr. Richmond had the habit of connecting every thing with God. Every event, pleasurable or painful; every object in nature, or work of human ingenuity, suggested a subject for devout contemplation, and filled his soul with holy affections. He seemed to possess, in religion, the secret once attributed to recondite philosophy;—all he touched became gold, which he converted to his own use, and to the benefit of others. This holy transmutation made every place a Bethel, and every object a cause of some pious emotion; and thus circumstances ensnaring in their natural tendency, were made to him the medium of nearer access to God.

In illustration of this remark we quote the following, 'Reflections suggested during a Tour in Westmoreland and Lancashire, with two valued friends;' and a Poetical effusion, written after visiting the grave of Hervey, in Northamptonshire.

" There is a peculiar sweetness in the recollection of those hours which we have spent with friends of a kindred spirit, amidst the beauties of created nature. The Christian can alone find that congeniality in associates, who not only possess a lively and cultivated sense of the high beauty which landscape scenery presents to the eye; but who can also see creation's God in every feature of the prospect. The painter can imitate, the poet describe, and the tourist talk with ecstacy of the sublime and beautiful objects which constitute the scene before him. But he only can be said to enjoy them aright, whose talents, taste, and affections, are consecrated to the glory of Him by whom 'all things were made, and without whom was not any thing made that was made.' When the pencil that traces the rich and animated landscape of mountains, lakes, and trees, is guided by a grateful heart as well as by a skilful hand; then the picture becomes no less an acceptable offering to God, than it is a source of well-directed pleasure to the mind of man. And when the poet, in harmonious numbers, makes hill and dale responsive to his song, happy is it if his heart be in unison with the harp of David, and if he can call on all created nature, to join in one universal chorus of gratitude and praise. The Christian traveller best enjoys scenes like these. In every wonder, he sees the hand that made it;—in every landscape, the bounty that adorns it;—in rivers, fields, and forests, the Providence that ministers to the wants of man;—in every surrounding object, he sees an emblem of his own spiritual condition;—himself a stranger and a pilgrim, journeying on through a country of wonders and beauties; alternately investigating, admiring, and praising the work of his Maker, and anticipating a holy and happy eternity, to be spent in the Paradise of God, where the prospects are ever new, and the landscapes never fade from the sight!"

ON VISITING THE GRAVE OF HERVEY.

"O! for the expanded mind that soars on high,
Ranging afar with meditation's eye!
That climbs the heights of yonder starry road;
Rising through nature, up to nature's God!

"O! for a heart that seeks the sacred gloom
Which hovers round the precincts of the tomb!
While fancy, musing there, sees visions bright;
In death discovering life,—in darkness light!

"O! for a soul to trace a Saviour's power,
In each sweet form that decks the blooming flower!
And as I wander such fair scenes among,
I'll make the Rose of Sharon all my song.

"What though the chilling blasts of winter's day
Forbid the garden longer to be gay?
Of winter yet I'll not refuse to sing,
Thus to be followed by eternal spring!

> "Hervey! be thou my guide to point the road
> That leads far hence, to yonder blest abode!
> Grant me his faith, thou good, thou great Most High!
> Let me like Hervey live,—like Hervey die!"

We next insert an extract from a letter, addressed to his aunt, in the year 1817, in allusion to a report that his public services were recompensed by a salary.

"This subject reminds me of an observation which you made when I lately saw you, and to which I for a moment beg to draw your attention. You said that some person had told either you or Mrs. M. that I received some pecuniary compensation for my services in behalf of the religious institutions for which I am in the habit of pleading. I must request that justice may be done to me, and to the cause which I espouse. The report is false, in every possible point of view. I never did, nor ever would, accept of a single farthing, from a single individual. The whole has ever been completely gratuitous, and disinterested. Many valuable clergymen are pursuing the same path of usefulness in their occasional excursions from home: but they act as volunteers, and not as hirelings; we seek no reward in this world, but that of seeing good done, and mankind benefited. Let this injurious report be repelled; let not prejudice and mistake operate to the disadvantage of truth and charity. I can say, for one, that if ever the least departure were to take place from the disinterested plan of serving the societies gratuitously,* I would instantly abandon the ranks of their public defenders and advocates. My services arise from conscientious principle, and are neither directly nor obliquely connected with pecuniary advantage; but quite the reverse, if all were known. Some people seem to doubt the possibility of disinterested activity. Alas! they know not the motives which Chrisianity inspires. Christ said for himself, and for all true Christians, 'My kingdom is not of this world.' May we all ully know what that important text means."

But the question which will no doubt principally suggest itself to the reader, is the following:—

How was his place supplied in his parish during these exursions?

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* An exception is, of course, here implied in behalf, of the regular official gents of the public societies.

It was his fixed determination, never to enter upon a public engagement, till a provision had been made for the services of his parish; and he seldom left home without procuring a resident minister. Subsequently, when the claims of the different public societies, and the calls of his distant friends, required him to give up a certain portion of his time, he appointed a regular curate, who united with that office the care and tuition of his children; that neither his family nor his people might suffer any diminution of their accustomed privileges by his absence. The following letter, addressed to a clergyman who was his temporary representative during one of these journeys, will prove that he was not satisfied with merely procuring a substitute, but that it was his earnest wish to secure the conscientious and efficient performance of the duty:—

"My dear Sir,

"I hope this will meet you in good health. In committing my flock to your care for a season, I earnestly pray God that you and they may prosper, and profit together. I will add a few words explanatory of my usual proceedings. I have, on Sunday morning and afternoon, full services. My evening service is for the Sunday school, and I always address them in the most free and simple manner. If ever you speak without full notes, this would be your occasion; if not, let the children be the especial object of your evening ministry, in that way wherein God shall direct your heart and lips.

"You will naturally wish to know my usual matter and manner of preaching. *In matter*, I keep the Lord Jesus Christ *continually present*, and experimentally applied to the consciences, affections, and understandings of the hearers: my people are constantly used to the exhibition of the saving offices of Christ, as prophet, priest, and king,—all and in all:—strengthening, comforting, guiding, and making the believing sinner meet for the inheritance of the saints in light. I preach the duties of Christians, not as detached and separable appendages to doctrines, but as intimately connected, and infallibly mixed with them, and flowing from them: still keeping the work of the Holy Spirit in view, as convincing, directing, and revealing Jesus as the principle of both justification by faith alone, and of sanctification through the Holy Spirit. These rich, never-failing, fruitful, and consolatory truths, I feel to be the great subject and object of the Christian ministry; and as such, I have ever preached them fully, freely, and experimentally. Give them, my dear sir, these plain scriptural truths in godly simplicity, and they will love and bless you. In point of length, I would recommend from 35 to 45 minutes as the extreme limits.

"As to *manner*; my first object is, to exhibit affection, earnestness, and a real desire that *every sentiment and every sentence may profit the hearts of my hearers.*

"I rely on your brotherly and friendly feelings to allow for the frankness of these accounts of my unworthy self, as I am sure you would wish me to explain the objects so near my heart.

"On Friday evening I have a lecture, to a small but listening people. In hay and harvest time it is much reduced. My valued friend, Mr. Barker, will afford you any and every information concerning parochial matters. He will introduce you to some of the sick, and other poor people; and you will find religious conversational intercourse in visiting the poor, a sure road to their hearts; and, during my absence, no small satisfaction to mine.

"Mr. Barker will tell you all about my new school plans, in which he is very useful to me. In all these things, my dear sir, you will now, for a season, be my substitute. Pray to God for direction; and after, pray for your absent friend. Do the work of an evangelist,—resting on the special promises made to ministers and flocks. Be sincere, humble, affectionate, and earnest;—keep close to the Gospel of our blessed Master, in private and in public; and may He comfort and strengthen you in all things.

"Be so kind to be *exact* in the times of commencing the different services. Sunday morning, at ten; afternoon, at half past two; evening, at six; Friday evening, at a quarter before seven.

"In the same spirit in which I have written to you on my feelings and wishes as a minister, I now also wish you to receive these expressions as a friend and a brother; and to be assured that I am, very affectionately and faithfully, yours,

LEGH RICHMOND."

"*Rev. Mr. R——s, Turvey.*"

He was also in the habit, on these occasions, of writing pastoral letters to his people, to convince them that, though absent for a season, he was still not unmindful of their spiritual welfare. These epistles are written with much plainness of style, united with useful admonitions, and suitable references to the circumstances of the parish. The Rev. Mr. Ward, the excellent minister of Iver, has long adopted this practice on a more extended scale, by addressing a yearly epistle to his parishioners, containing the substance of his pastoral thoughts and reflections : and we think this example worthy of being recommended to general imitation ; as they are pleasing memorials of affection and zeal, and seem calculated to strengthen the bond of union which ought ever to subsist between a minister and his people. We shall not now insert those of Mr. Richmond, because they contain allusions to events which we have not yet had the opportunity of relating ; and because we are desirous of presenting the reader with the various details of his public engagements without the interruption of other subjects.

Perhaps some may be disposed to think that the excitement and popularity of Mr. Richmond's public life, might disqualify him for the more homely and retired duties of a country parish priest.

That he returned with his mind deeply impressed with the importance of the cause which he had been pleading, is most true ; but the use that he made of this impression was to endeavor to enkindle in the breast of others, the flame which warmed and animated his own. He therefore drew attention to these subjects,—introduced them into his sermons ; described the state of the heathen world ; their idolatries,—their atrocious rites ;—the burning of women on the funeral pile,—their awful ignorance,—their perishing state ; and the bounden duty of Christians to send them that Gospel which the mercy of God had put into their own hands. These communications were then novel, and excited considerable interest.

It has been said that such objects are too remote to engage the attention of the poor ; and that their poverty disables them from contributing to their support. But the principal qualification for appreciating missions is a sense of the worth of an immortal soul : and he who knows the value of his own soul, be he poor or rich, needs no other argument to inspire him with a desire to save the souls of others : and it must be mentioned to the honor of the lower classes, that they have been found to be valuable and efficient friends of missionary exertions ; not only by the fervor of their prayers, but also by the amount of their pecuniary contributions. To many of them may be applied the touching commendation of the apostle, when speaking of the poor disciples of Corinth,—

"In a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality, for to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints: and this they did, not as we hoped, but *first gave their ownselves to the Lord, and unto us by the will of God.*" 2 Cor. viii, 2—5.

The people of Turvey soon expressed a desire to contribute their aid; and a Bible and Missionary Society were accordingly established. Mr. Richmond found the introduction of these subjects to be attended with the happiest effects. His people acquired more enlarged views; they read their Bibles with increasing interest: comprehended better the scope of prophecy, and the future spread of the everlasting Gospel among all the nations of the world; they prayed for its accomplishment, and the cause of missions became dear to their hearts. There was also a reaction upon themselves,—they were led to a more earnest examination of their own state before God. In reading the simple narratives of poor negroes mourning for their sins, or rejoicing in the peace and consolations of the Gospel, they caught the happy contagion; they wondered to see emotions described so like their own; discovered that the human heart is every where the same; and that the grace of God, confined to no clime or color, can impart its saving influences to men of every nation, tongue, and kindred. In thinking of the souls of others, they became increasingly interested for their own; and learned to implore that grace with renewed earnestness for themselves, the transforming power and efficacy of which they saw, in the instance of a once-benighted heathen.

Another question may occur.

Did his family sustain no injury by his frequent absence from them.

They were left in the hands of an excellent mother; to whose assiduous and affectionate care, none bore a more willing or frequent testimony than Mr. Richmond. But his own ceaseless solicitude for the welfare of his children will be best shown by the following letters; together with some valuable admonitions addressed to his daughters, and rules for their general conduct and deportment.

October, 1815.

"My dear Child,—This may probably reach you on your birthday. It is a day which should remind you of the importance of time, and the swift approach of eternity. It bids you remember your Creator in the days of your youth. But have you ever done so aright? Have you seen yourself a sinner, and gone to the blood of Christ for pardon? Forms and notions never yet saved a soul; and have you, indeed, ever gone further than forms and notions? My child, be in earnest; it is no trifle whether you have real grace or not: it is every thing to ascertain this point, and to act upon it. Do you feel a burden of sin for daily offences?—do you repent?—do you pray from the heart? Suppose God were to see good to bring you to a bed of death, where are your evidences that you are *really* his child? Think in how many ways you have offended him in thought, word, and deed? What but a Saviour's blood can wipe the guilt away?

"It is full time, my dear F——, that you show a decision of character, in that humble yet determined separation of life, which distinguishes a common (alas! too common,) *nominally* Christian child, from a child that believes in Christ, loves God, and is taught by the Holy Spirit.

"Secret, free prayer, is a great testimony that a work of grace is begun. But do you thus pray? Have you found out the sins into which you are most liable to fall, and most easily tempted to commit? These are your bosom foes, and must be resisted in a different strength from any which you naturally possess. That strength is only to be obtained in Christ, and by *believing* in *him* and *him* alone. Grace, free grace, reigns in every step of the Christian progress. Do you ever feel these things as a matter of uneasiness, or desire, or hope, or fear? It will not satisfy me, and I hope it will not satisfy you, that you have had so many advantages of a Christian education, unless you prove to yourself and me, that there is a work of the Spirit in your heart. What a delightful display the Lord gave us of his goodness and power, when that dear and beloved woman *your* mother and *my* wife (it is my highest *earthly* privilege to call her so,) lay, as we thought, on the bed of death! You cannot have forgotten it;—no one that saw it ever could. But that day was a warning and a consolation for *us*?—O may we use it as both. But do not deceive yourself,—mere natural feelings and meltings of heart are not enough. Sin, sin is the great cause of sorrow; and *therefore* must you weep. Carry sin to Jesus, he will hide it for ever from his Father's sight. Angels rejoice when children weep for sin.

"Read 'Little Jane!' Two Sunday scholars at Manchester have been converted to God this summer, by reading it;—and must my *own dear* child heed it not? I trust not. Pray, dear F——, for faith and love to the Saviour. Happy shall I be to hear from yourself (when it does *indeed* come from your heart,) either by letter or word of mouth, that you feel a true concern for your never-dying soul. And so may God give you many happy years, if it so please him. If not, may he take you, as a pardoned sinner, to himself, in his own time.—Love to my dear H.

"From her and your truly affectionate father.

"Tell H. that I write every word of this for her, as well as for you."

Keswick, Oct. 16, 1815.

"'My dear Daughter,

"The exquisite beauty and sublimity of this country almost makes a pen move of itself. Never did I pass so beautiful a day as this at the Lakes. I shall sing the praises of October, as the loveliest of months. This morning, at six o'clock, I was walking on the banks of Winandermere, to catch a sunrise. I had every thing I could wish, and observed the progress of day with delight. The mysterious rolling of clouds across the hills announced the first influence of the sun. Tints the most beauteous skirted the eastern clouds; those on the west caught them as by sympathy. Various patches of mountains soon gleamed with the reflection of the yet unseen luminary; and such innumerable vicissitudes of light and shade, and *claro obscuro*, filled the scene, as no tongue can describe. The lake, in all its length of thirteen miles, lay beneath me, with its thirty islands. I heard the early lowing of the cows, the bleating of the sheep, the neighing of the horses, the twittering of the birds, the rustling of the breeze, the rippling of the water, and dashing of the oar, in a gentle kind of harmony. The sun advanced, and threw a blaze of magnificent lustre over this Paradisiacal landscape. I soon crossed over the Lake, and passed through rich scenes of wonder and loveliness. I saw Coniston and Grasmere Lakes, under circumstances of peculiar advantage. Clusters of mountains and lesser hills, clothed with crags, brown fern, red lichens, green grass, purple heath, bushes, barren gulleys, cascades, wild streaks, rolling mists, bright sunshine, &c. presented incessant variety. Hill towered above hill,--Alpine peaks reared their heads,--groves filled the valleys, and cottages were sprinkled in wild profusion.

"I dined at a little romantic inn, at the foot of the mountain Helvellyn. The Lake of Leatheswater extended its four miles' length close by. My parlor window faced the great hill;—a mountain stream fell from a great height, tumbling with a murmuring sound down into the vale. Something dimmed the pane of glass through which I viewed it. On inspection, I found the following lines, written with a diamond:--

'Flow, mountain streamlet, swiftly flow,
And fertilize the plain below;—
Sweet emblem of that gracious love
Which pours down blessings from above:
The stream of mercy, Lord, is thine,—
The lowly heart that feels it, mine.'

"On another pane was written—

'Forget not, mortal traveller, thou must die,
Before thy journey's end, ask—'Where am I?'

"And once more—

'These lovely scenes before mine eyes
Form a terrestial Paradise.
But *this* shall quickly pass away:
Then seek one in eternal day.'

"Thence I advanced to Keswick. Before me stood the giants of the scenery, Skiddaw and Saddleback,—in sublime beauty, not to be expressed. Their length, their breadth, their height, their wildness, their roughness, their smoothness, their surface, their profile, their *tout ensemble*, most grand, most interesting. At length the Lakes of Derwentwater and Bassenthwaites burst upon the eye with all the charms that painters and poets love, and which Christians know how to love, far better than either. The scene from a hill, a mile on the road from Keswick, so much exceeds the powers of my pen to describe, that I can only say,—" How amiable are thy tabernacles,' O Lord, the Creator!

"I watched the moon decline on the lake, and then studied the whole scene by the finest starlight I ever beheld. Mars is now in the east, like Jupiter; yea, bright as a moon. The Great Bear hangs pendant exactly over Skiddaw, and Mars rises triumphantly over the summit of Saddleback; the Galaxy sweeps over the hemisphere, white as milk, and clear as moonlight. All is solemn, silent, peaceful. I write you this faint breathing of expression. Could you copy these scenes, I should be proud of your company here ; I trust some day you will.

"This morning, as I stood on an eminence, looking down on the exquisitely lovely Lake of Grasmere, environed by its amphitheatre of mountains, a momentary shower produced a rainbow ;—it extended from hill to hill, over the valley, and seemed like a bridge for angels to pass over from one district of Paradise to another :

"And as they *pass*, let angels sing
The wonders of creation's King;
And while they tune their harps to praise,
I'd gladly catch their solemn lays;
Unite with theirs my feeble tongue,
And give to gratitude my song."

"My dear M———,

"I leave you, in much love, a few fatherly hints.

1. Be constant in private prayer.

2. Be wise in the choice of books ; shun *every thing* of the romance and novel kind ; and even in poetry, keep to what is useful and instructive, as well as pleasant.

3. In company, show that the principles of your father's house and ministry are your rule of conduct, and your real delight. Be consistent ;—cheerful, but not light ; conversible, but not trifling.

4. Keep ever in view, that you are supporting my character and credit, as well as your own.

5. Show a marked preference to such conversation, remarks, persons, discussions, and occupations as may tend to essential good.

6. Always think before you speak ; say and do neither hastily nor unadvisedly.

7. If any proposal is ever made to you in which you hesitate how to act, first say to yourself,—how would God have me to act ? Secondly,—what would my parents have me to do if they were here to advise me ?

8. Never lose sight of this : that the more public my name, character, and ministry are become, the more eyes and ears are turned to my children's conduct ; they are expected, in knowledge and circumspection, in religion and morals, in opinions and habits, to show where they have been educated ; and to adorn, not only their Christian profession, but their parents' principles.

9. In music, prefer serious to light compositions; and in vocal, keep close to sacred words.

10. Pray much for your affectionate father,

LEGH RICHMOND.

"P. S. I send you the following application of a sermon, from Eph. v. 15, 16:—

On circumspection of walk; redemption of time; and general transparency of character.

1. Adhere most scrupulously to truth; and labor to preserve the strictest integrity, simplicity, and sincerity.
2. Engage in no pursuit in which you cannot look up unto God, and say, 'Bless me in this, O my Father!'
3. Strive to be as kind, forbearing, and forgiving as you can, both to friends and foes.
4. Never speak evil of any one, on any pretence whatever.
5. Strive to recommend religion by the courtesy, civility, and condescending character of your conduct.
6. Watch against irritation, positiveness, unkind speaking, and anger; study and promote love.
7. Mortify lusts, sensuality, and sloth.
8. Never allow others to speak well of you; nor especially yourself, to say or think any thing of yourself, but as poorly done. Keep down *pride;* let it not be indulged for a moment, and watch against it.
9. Shut out evil imaginations, and angry thoughts.
10. Let it be your *sole* business here to prepare for eternity. Consider every moment of time in that view.
11. Remember that you have to contend with a legion of devils; a heart full of deceit and iniquity; and a world at enmity with God.
12. Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labor in every way to promote these objects.

"Prayer is the only weapon which can subdue your corruptions, and keep your evidences bright. Cultivate prayer."

We add another of these edifying testimonies of paternal solicitude and love.

"To my Daughters.

"With a heart full of affection, I sit down to express a few sentiments and intimations of my wishes, as connected with your conduct, in the course of any journey or absence from home. I wish each of you to preserve a copy of it, my dear children, and often look at it; take it with you when from home, and keep it safe when at home.

"Independently of my anxious wishes for your secret, spiritual welfare, I have much to feel on my own account, in point of credit and character, as connected with your deportment, in every house and company into which I may introduce you. I have not a doubt of your general affectionate wish to speak and act right; but inexperience, youth, thoughtlessness, and want of more acquaintance with the world carnal and the world religious, may easily occasion inconsistencies and errors which might be injurious to your own, as well as to my comfort and credit. Accept, therefore, a father's blessings and prayers, with a father's chapter of admonitions and explanations.

"You are not unaware that my name and character have acquired much publicity;—that I avowedly belong to a class of Christian ministers who profess, for Christ's and their souls' sake, to be separate from the world,—to maintain purer and more distinct views of the Scripture doctrine—and to be willing to spend and be spent in behalf of the truth as it is in Jesus. I am, therefore, supposed not only to maintain a consistent separation from the follies and vices of the world, its pomps and vanities, but to aim at so ruling and guiding my household, that my principles may shine forth in their conduct. Any want of correctness, consistency, faithfulness, and propriety in them, will always attach a mixture of censure, surprise, and concern, as it regards me. The friends of religion will grieve, and those who are otherwise will rejoice, if you could be drawn into compliances, and expressions of sentiment, at variance with your father's:—always, therefore, keep in remembrance, whether you are in company with decidedly religious and consistent Christians, or with those who are only partially so, or with those who are unhappily not so at all,—that you have not only your own peace of conscience to maintain, but the estimation and honor of your parent also.*

"Many temptations will occur, to induce you to yield and conform to habits and principles, the very reverse of those which you hear me supporting, both in the pulpit and the parlor. Be not ashamed of firmly, though modestly, in such cases, resisting them. State what mine and your principles are, and heed not the momentary unpleasantness of appearing singular, when conscience and duty require it. You may easily say, 'My father does not approve of such and such things, neither can I.' No person whose estimation is worth having will think the worse of you, for such instances of mild but decisive firmness ; and without it, I should be disgraced.

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* Should any one think there is too prominent a regard expressed for his own reputation, in the advice and admonition he gives his children; let such an objector compare Mr. Richmond's feelings with those of the apostle, in adverting to the conduct of his spiritual children:—"Lest when I come again, my God will *humble* me amongst you; and that I should bewail many who have sinned already," &c. 2 Cor. xii, 21.

" All descriptions of public amusements ; novels, popular amorous poems, plays, songs, vanities, and finery ; and all the sad tribe of poisonous and dangerous pursuits, should be regulated by this principle ; and O, that your own simplicity and love to Christ, may never give way to one sad influence of false sentiment, even amongst those whom, on other accounts, we may esteem and regard. The half-religious are often more dangerous than those who are less so ; because we are more on our guard in the latter case than the former. The great number of instances in which I have seen the young people of religious families deeply injured in their spirits and habits, by much visiting with persons of different views and customs from those of their own household, has made me, I confess, from pure motives of conscience and prudence, very averse to much of that sort of visiting in my own children's case, which I know to have been productive of bad consequences in others. And the difficulty of drawing the line has always appeared very great with my numerous friends and acquaintance. Still I wish to make you happy in every reasonable way ; and I am glad when I can give you the advantage of new scenes and company, when it is of the right kind. But as in my journeys, extensive intercourse takes place, a great variety of characters will fall in your way ; and I wish for all your sakes that you may be provided with sober, discreet, and religious caution, that the natural ardor of youth may not lead you into unbecoming or sinful compliances. I know many families, and you know a few, where, perhaps the parents are religious, but their young people are very imperfectly, if at all so ; in such cases you may, from equality of age, be thrown much more into the light, frivolous, and objectionable conversation of the younger, than the more useful communications of the elders of the family. Here often, there is danger ; ever prefer and choose those, of whatever age, in whom you think you discover a holy, serious, benevolent, consistent way of acting and speaking.

"A young professor of religion has not, in most instances, so difficult a task to sustain, when in conversation with those of a decidedly religious deportment, as with worldly persons, and those who can scarcely be ranked as consistently serious, although often to be met with in religious parties. If, however, your conscience be correct, you will see more and more the duty of acting and speaking aright, and you must ever pray for grace to direct and govern you. Difficulties and dangers of this kind greatly multiply, when those who, from relationship and family regard, stand very near to natural love and affection, are nevertheless, in great measure, strangers to the power of true religion, and therefore mingle with the world wholly, pursue its pleasures, and support its customs. I entreat you to be much on your guard in all such cases. Decays in religious feeling and conduct continually arise from this source; and endanger the temporal, spiritual, and eternal welfare of many a hopeful family.

I am frequently placed in situations myself, where I find it very difficult to satisfy my conscience that I am doing right, amongst people and families where real religion has little or no part in their ways and conversation. In trying to be kind, attentive, and too compliant, perhaps, to *their* habits, I feel that I am in great danger of strengthening them in evil, and always of injuring my own consistency as a Christian.

"I will now add some remarks, placed under select heads, which may make them more conspicuous, and better remembered: and may God render them useful to you! Keep them constantly with you, and let them be always read over, at least once a week.

AMUSEMENTS.

Plays, balls, public concerts, cards, private dances, &c.

Serious, consistent Christians, must resist these things, because the dangerous spirit of the world and the flesh is in them all: they are the "pomps and vanities of this wicked world," so solemnly renounced at baptism. To be conformed to these seductive and more than frivolous scenes, is to be conformed to this world, and opposed to the character and precepts of Christ. They who see no harm in these things are spiritually blind; and they who will not hear admonition against them, are spiritually deaf. Shun, my dear girls, the pleasures of sin, and seek those which are at God's right hand for evermore. You *cannot* love *both*.

Blessed be God, you have been kept far from those, who make such recreations their idols to wean their hearts from God. Never in any conversation speak lightly or triflingly of these subjects, as if you had not imbibed proper sentiments concerning them. Ever preserve the consistency of your parental house and principles.

BOOKS.

Characters are speedily discerned by their choice of books. Novels in prose I need not now forbid; ignorant as you are of their bad tendency, by experience, you, I am persuaded, trust me on that head, and will never sacrifice time, affection, or attention to them. But beware of novels in *verse*. Poets are more dangerous than prose writers, when their principles are bad. Were Lord B——— no better poet than he is a man, he might have done little harm; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination for any reading that has no real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books, is this:—"Books are good or bad in their effects, as they make us relish the word of God, the *more* or the *less* after we have read them." There are too many valuable books on a variety of subjects, which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

MUSIC.

Shun all the wretched folly and corruption of light, silly, and amorous songs, on the same principle that you would shun books of the same nature. Sacred music is the true refuge of the Christian musician. I wish your ears, your hearts, and your tongues were oftener tuned to such melodies. The play-house, the opera, and the concert-room, have deluged the world with the abuses of the heavenly art of music. Music was designed to lead the soul to heaven, but the corruption of man has greatly perverted the merciful intention. Do not you belong to such perverters, nor seem to take pleasure in those who do.

DRESS.

Aim at great neatness and simplicity. Shun finery and show.

Be not in haste to follow new fashions.

Remember, that with regard to dress, Christians ought to be decidedly plainer, and less showy than the people of the world. I wish it to be said of the females of my house,—"with what evident and becoming simplicity are the daughters of Simplex* attired." I refer you to my last letter on that subject.

BEHAVIOUR IN COMPANY.

Be cheerful, but not gigglers.

Be serious, but not dull.

Be communicative, but not forward.

Be kind, but not servile.

In every company, support your own and your father's principles by cautious consistency.

Beware of silly, thoughtless speeches: although you may forget them, others will not.

Remember God's eye is in every place, and his ear in every company,

Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path;—grace is needful here; ask for it; you know where.

JOURNEYING.

Cultivate knowledge as you travel:—

History, antiquities,—in cities, towns, churches, castles, ruins, &c.

Natural history,—in plants, earths, stones, minerals, animals, &c.

Picturesque taste,—in landscape-scenery and all its boundless combinations.

Cultivate good-humored contentment, in all the little inconveniences incident to inns, roads, weather, &c.

Cultivate a deep and grateful sense of the power, wisdom, and goodness of God, in creation and providence, as successively presented to your notice from place to place.

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* Mr. Richmond's signature in the 'Christian Guardian.'

Keep diaries and memoranda of daily events, places, persons, objects, conversations, sermons, public meetings, beauties, wonders, and mercies, as you travel. Be minute and faithful.

Ask many questions of such as can afford useful information as to what you see.

Write your diary daily;—delays are very prejudicial. You owe a diary to yourself, to your friends left at home, and to your father, who gives you the pleasure and profit of the journey.

PRAYER.

Strive to preserve a praying mind through the day; not only at the usual and stated periods, but every where, and at all times, and in all companies. This is your best preservative against error, weakness, and sin.

Always remember that you are in the midst of temptations; and never more so, than when most pleased with outward objects and intercourse.

Pray and watch; for if the spirit be willing, yet the flesh is deplorably weak.

RELIGION.

Keep ever in mind that for your own sake and for my sake, you have a religious profession to sustain; and this both in serious and worldly company. Be firm and consistent in them both. Many eyes and ears are open to observe what my children say and do, and will be wherever we go. Pray to be preserved from errors, follies, and offences, which bring an evil name upon the ways of God. You may sometimes hear ridicule, prejudice, and censure assail the friends of true religion;—it ever was, and will be so: but "blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Be not ashamed of Christ here, and he will not be ashamed of you hereafter.

Court and encourage serious conversation with those who are truly serious and conversible; and do not go into valuable company without endeavoring to improve by the intercourse permitted to you. Nothing is more unbecoming, than that, while one part of a company is engaged in profitable and interesting conversation, another part should be trifling, giggling, and talking comparative nonsense to each other.

Ever show the interest which you take in the subjects of schools for the poor, the distribution of tracts, the Bible and Missionary Societies, and all those important topics which so deeply occupy the people of God: and when you can find a congenial friend, talk of heaven and eternity, and your soul and your Saviour. This will be as a shield to your head and your heart.

ESTIMATE OF CHARACTERS.

Look first for grace. Do not disesteem good people on account of their foibles, or deficiencies in matters of little importance. Gold unpolished is far more valuable than the brightest brass. Never form unfavorable opinions of religious people hastily.—"Charity hopeth all things." Prize those families where you find constant family prayer; and suspect evil and danger where it is avowedly unknown and unpractised. Always remember the astonishing difference between the true followers of Jesus, and the yet unconverted world, and prize them accordingly, whatever be their rank in society.

Gentility and piety form a happy union; but poverty and piety are quite as acceptable in the eyes of God,—and so they ought to be in ours. Not only are the poor far more in actual number than the rich, but experience proves that the proportionate number of the truly serious amongst the poor is much greater than the corresponding proportion of numbers amongst the rich. Take 1000 poor and 100 rich; you will probably find ten of the latter serious; but 200 of the former shall be so at the same time.

Beware of the critical hearing of sermons preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself. Consider every opportunity of hearing as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.

PARENTS.

Seek to make them happy in *you*.

If you perceive that any thing in your ways makes them otherwise, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you *love* them, keep their commandments; otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little: trust them, therefore, when they differ from you and refuse compliance with your desires;—they watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents, by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge.

"I shall add no more at present, than that I am your affectionate father, L. RICHMOND."

We reserve the insertion of some interesting letters, addressed to Mrs. Richmond, for another part of this Memoir.

CHAPTER X.

Detection of an extraordinary imposture by Mr. Richmond—Publication of his Tracts—Review of them—Their great popularity and extensive circulation, etc.—American editions—Remarks on the subject—Mr. Richmond's connexion with the Tract Society.

IN the year 1813, Mr. Richmond was the means of detecting one of the grossest impostures ever practised upon the credulity of the public. A woman of the name of Ann Moore, of Tutbury, in Staffordshire, professed to have lived six years without having taken any solid food, and four years and a half without any liquid. The singularity of the case led persons to visit her from various parts; and on these occasions she maintained an appearance of moral and religious feeling, which left an impression of a highly favorable nature on the minds of those who conversed with her. She ascribed her existence, in this state of *inedia*, to absorption by the lungs and skin; and declared that some physicians had assured her of the possibility of the case. Leaving disquisitions of this nature to medical men, it is, nevertheless, a well-established fact, that after a watch of sixteen days, in the year 1808, during which no discovery was made of her having taken any food or liquid whatsoever, a strong disposition prevailed among several physicians and surgeons of known talent and respectability, to give credit to her assertions. A second and stricter watch, was, however, agreed upon, and the arrangement of it committed to the direction of Mr. Richmond, who felt a peculiar interest in the case, and formed a committee for the purpose, composed of several medical and other respectable gentlemen. The precautions were so well taken against the admission of any kind of nourishment, that the woman was reduced to a state of exhaustion, and finally confessed the imposture.

An excellent pamphlet was drawn up on this occasion, by Mr. Richmond, containing many valuable remarks of a physiological nature; but as we feel most interested in the *moral view* of the subject, we insert the following reflections of the author, arising from the discovery of the hypocrisy and pretended abstinence of this extraordinary impostor. We refer the reader to the pamphlet itself for further information.*

"Those who are accustomed to trace and admire the leading steps of God's providential government in the conduct of human affairs, will not fail to connect together all the links of the chain of occurrences by which this detection was begun and completed. At the same time, other hypocrites and impostors will be taught by the present exposure of guilt, that 'verily there is a God that judgeth in the earth.'

"But further: this woman pretended to a high degree of veneration for the Scriptures, and the religion of the Gospel of Christ. She had, partly by reading books, and partly by intercourse with various persons of intelligence and piety, acquired a more than ordinary share of religious knowledge. She possessed a fluency of speech, and could assume an interesting deportment in conversations of a serious nature.

"Hypocrisy is at all times odious, but religious hypocrisy pre-eminently so. Christianity, in its true character and privileges, is a jewel of too high a value not to provoke, from the basest motives, many a specious, though spurious imitation of its excellence. It cannot be denied that the cause of religion has suffered much in worldly estimation through the misconduct of unworthy pretenders. From hence infidelity takes occasion to triumph; prejudice gains strength; licentiousness grows bolder; and the enmity of the multitude against moral principles and practice, finds a delusive apology for sin in the exposure of the hypocritical professor. True Christians will hence learn the indispensable necessity of the most unbending uprightness and simplicity in all the concerns of life; that they may not bring an evil name on the cause which lies nearest to their heart and welfare.

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* By the committee, which consisted of 33 clergy and gentry, with Sir Oswald Mosely as their chairman, it was resolved unanimously—"That the thanks of the Committee be given to the Rev. L. Richmond, (to whose original proposition in November last, and subsequent perseverance in the plan till the present time, the discovery of the imposture has been owing,) for the pains he has bestowed on a subject which has excited so much public interest. And that he be requested to prepare for the press, a statement of facts relative to the supposed abstinence of Ann Moore; and a narrative of the circumstances which led to the present detection of the imposture."—See Statement of Facts, Preface.

"Those who are at all acquainted with the secret recesses and operations of corruption in the human heart, will find, in the recent detection of this impostor, a source of convincing and improving meditation. While too many others, perhaps, may indulge in unfeeling and indecorous levity, when contemplating this discovery of sin, wretchedness, and shame; the real believer in the sacred truths which the Scriptures reveal will view it with far different feelings. Such an one too well knows the awful nature and tendency of sin, to dare to trifle with it even so much as in thought.

"Yet, however implicated the notoriety of this woman's supposed abstinence may have been with her pretensions of a religious nature, real religion cannot eventually suffer by the disclosure of her true character. Had she been even more uniformly consistent in her outward conduct than was actually the case; yet truth cannot lose its integral virtue because falsehood occasionally assumes its external garb.—The Bible is still the word of God, and loses none of its intrinsic worth although it once made an ostentatious appendage to the furniture of Ann Moore. Nor has the hallowed name of a Redeemer ceased to be holy, because her polluted lips have often taken it in vain. The infidel and the profligate are in no less danger of the ripening vengeance of God, because they can now point with the finger of scorn at the detected hypocrite. The invaluable blessings which genuine Christianity ever did, and ever must pour down upon the heads and hearts of its faithful professors, shall still prove their divine origin by the fruits they invariably produce; and the temporary exaltation of impostors and false pretenders shall, in the end, contribute to the lasting triumph of truth.

"Moreover, that very religion, which this wretched woman possessed not, will direct the hearts of those who are, happily, partakers of its influence, to one contemplation more. They will view her as an object for pity and prayer. While the world has overwhelmed her name with disgrace, and just indignation has been excited against her offences—while a providential discovery has arrested her iniquity in its prosperous career, and she is now reduced to ignominy and shame, the Christian will pray for her repentance. His abhorrence of the sin, will not diminish his pity for the deplorable case of the sinner. Meditation upon his own liability to offend, as well as a review of the many sad proofs of human depravity which he daily sees around him, will forcibly lead his affections, amidst the occurrences of time, to contemplate an approaching eternity. *There*, through the medium of the Scripture revelation, he will trace the record of divine mercy ; and will feel it to be his privilege and delight to plead, in a Saviour's name, for the pardon of this presumptuous offender. And while thus occupied, his hope and his prayer will be, that 'where sin hath abounded, grace may much more abound.

We have already incidentally alluded to Mr. Richmond's tracts, and now resume the subject.

During his residence in the Isle of Wight, some interesting events occurred, connected with his ministry, which he first made known to the public through the medium of the 'Christian Guardian.'* These communications having excited much attention, he was afterward induced to publish them in the form of tracts, of which the first that made its appearance was the 'Dairyman's Daughter.' 'The Negro Servant,' and 'the Young Cottager, or Little Jane,' successively followed: and finally, in the year 1814, they were united into one volume, under the title of 'Annals of the Poor,'† with the following appropriate motto, from Gray ;—

Let not ambition mock their useful toil,
Their homely joys and destiny obscure ;
Nor grandeur hear, with a disdainful smile,
The short and simple annals of the poor.

His 'Dairyman's Daughter' rapidly acquired an unexampled celebrity. It was read with an avidity that required many successive editions to satisfy the demands of the public, and soon became the most popular tract of the day. The author, from the generous motive of ensuring to it a more extended usefulness, was induced to present it to the Religious Tract Society, by whom it was immediately translated into the French and Italian languages. The writer of this

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* See Christian Guardian, for 1809, 1810, 1811.

† In this edition, considerable additions were made in 'the Dairyman's Daughter.'

Memoir well remembers a circumstance connected with this celebrated tract, which he will here mention. He was taken by Mr. Richmond, in the year 1811, to attend a committee meeting of the Tract Society, when one of the members rose up, and observed, that as he came with the full intention of submitting to them the motion in his hand, he hoped he should not violate the delicacy of its author, by proposing, that the tract of 'the Dairyman's Daughter,' the merit of which had been so generally recognised, should be translated into the German, Swedish, and Danish languages. Another member then rose and said, that he trusted he should be excused for adding an amendment to the motion, by recommending that the above tract be translated *into all the European languages, as far as means and opportunities might occur for that purpose.* The resolution was unanimously carried in this amended form. The tract has since been translated into most of the Continental languages. It has also obtained a wide circulation in America; the Old and the New World have alike stamped it with the seal of popular approbation. At home, several editions of 20,000 copies each were printed within a very short period, and the copies which have been circulated in the English language alone, to the present time, are estimated at two millions. It has found its way to the palaces of kings,* and has been seen in the hut of the Indian.† Its author was informed of thirty instances in which it was ackowledged to have been instrumental to the conversion of its readers, of whom one was a female convict at Botany Bay. The last instance of its usefulness was communicated to him within only twenty-four hours of his decease; and from its peculiarity deserves to be mentioned.

A clergyman, who had conceived a violent antipathy against the Religious Tract Society and all its publications, was induced to select the 'Dairyman's Daughter,' for the purpose of criticising and exposing its defects. In the perusal of it, however, he was so arrested by the interest of the story, and so penetrated by the power of the religious truths which it contained, that the pen of criticism dropped from his hand, prejudice was charmed into admiration, and he was added, as another trophy of that grace which had shone so brightly in the life and death of the Dairyman's Daughter.

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* A copy was presented by the Rev. Mr. Patterson to the late Emperor of Russia, the circumstances of which we shall soon mention.

† A copy was seen by a traveller in the hut of a North American Indian.

After what we have stated, we may justly inquire, to what are we to attribute the great popularity of this tract?

No doubt the happy union of interest and simplicity in the story, the graces of its style, and the beautiful imagery of its descriptions, have rendered it attractive to every reader; but the stamp of nature and reality which marks its details, the expression of feelings which find a response in every awakened mind, and the manner in which the whole narrative is made the vehicle of conveying the most important truths, constitute its principal claim to admiration. It is needless, however, to prove the excellence of a tract, of which four millions of copies are said to have been circulated in the nineteen languages into which it has been translated; or to adduce the testimonies to its usefulness, which have been already printed in almost every report of the Tract Society, in addition to the numerous instances privately received by Mr. Richmond, and which are frequently alluded to in his letters.

A few extracts from the 'Annals of the Poor,' will illustrate the spirit and style of the author.

We begin with his reflections as he contemplates his church of Yaverland, by which he was accustomed to pass, in his way to the Dairyman's Daughter.

"Here the rich and poor meet together in mutual acknowledgment that the Lord is the Maker of them all; and that all are alike dependent creatures, looking up to one common Father to supply their wants, both temporal and spiritual.

"Again, likewise, will they meet together in the grave, that undistinguishing receptacle of the opulent and the needy.

"And once more, at the judgment seat of Christ shall the rich and poor meet together, that 'every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

"How closely connected in the history of man are these three periods of a general meeting together!

"The house of prayer,—the house appointed for all living,—and the house not made with hands, eternal in the heavens. May we never separate these ideas from each other; but retain them in a sacred and profitable union! So shall our worshipping assemblies on earth be representative of the general assembly and church of the first-born, which are written in heaven."*

We insert another reflection.

"Travellers, as they pass through the country, usually stop to inquire whose are the splendid mansions, which they discover among the woods and plains around them. The families, title, fortune, or character of the respective owners, engage much attention. Perhaps their houses are exhibited to the admiring stranger. The elegant rooms,—costly furniture,—valuable paintings,—beautiful gardens and shrubberries, are universally approved; while the rank, fashion, taste, and riches of the possessor afford ample materials for entertaining discussion. In the mean time, the lowly cottage of the poor husbandman is passed by, as scarcely deserving of notice. Yet perchance such a cottage may often contain a treasure of infinitely more value than the sumptuous palace of the rich man;—even 'the pearl of great price.' If this be set in the heart of the poor cottager, it proves a gem of unspeakable worth, and will shine among the brightest ornaments of the Redeemer's crown, in that day when he makes up his 'jewels.'

"Hence the Christian traveller, while, in common with others, he bestows his due share of applause on the decorations of the rich, and is not insensible to the beauties and magnificence which are the lawfully-allowed appendages of rank and fortune, cannot overlook the humble dwelling of the poor. And if he should find true piety and grace beneath the thatched roof, which he has in vain, perhaps, looked for amidst the worldly grandeur of the rich, he remembers the declarations in the word of God. He sees with admiration, that 'the high and lofty One that inhabiteth eternity, whose name is Holy, who dwelleth in the high and holy place, dwelleth with *him also* that is of a contrite and humble spirit." (Isa. lvii, 15.) And although heaven is His throne, and the earth his footstool, yet when a habitation is to be sought, and a place of rest selected for himself, he says, '*To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*'

"When a house is thus tenanted, faith beholds this inscription written on the walls—'*The Lord lives here.*' "†

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* Dairyman's Daughter, pp. 70, 71.
† Dairyman's Daughter, pp. 97—99.

The death of the Dairyman's daughter :—

"I sat down by the bedside. The mother could not weep, but now and then sighed deeply, as she alternately looked at Elizabeth and me. The big tear rolled down the brother's cheek, and testified an affectionate regard. The good old man stood at the foot of the bed, leaning upon the post, and unable to take his eyes off the child from whom he was so soon to part.

"Elizabeth's eyes were closed, and as yet she perceived me not. But over the face, though pale, sunk, and hollow, the peace of God, which passeth all understanding, had cast a triumphant calm.

"The soldier, after a short pause, silently reached out his Bible towards me, pointing with his finger at 1 Cor. xv, 55, 56, 58. I then broke silence by reading the passage, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'

"At the sound of these words her eyes opened, and something like a ray of divine light beamed on her countenance, as she said, 'Victory, victory! through our Lord Jesus Christ!'

"She relapsed again, taking no further notice of any one present.

"'God be praised for the triumph of faith,' said I.

"'Amen!" replied the soldier.

"The Dairyman's uplifted eye, showed that the amen was n his heart, though his tongue failed to utter it.

"She recovers for a short interval.

"At length I said to Elizabeth—'Do you experience any loubts or temptations on the subject of your eternal safety!'

"'No, Sir; the Lord deals very gently with me, and gives ne peace.'

"'What are your views of the dark valley of death, now hat you are passing through it?'

"'It is *not* dark.'

"'Why so?'

"'My Lord is *there*, and he is my light and my salvation!'

"She did not again revive while I remained, nor ever speak ny more words which could be understood. She slumbered or about ten hours, and at last sweetly fell asleep in the rms of that Lord who had dealt so gently with her.

"I left the house an hour after she had ceased to speak. I pressed her hand, as I was taking leave, and said, 'Christ is the resurrection and the life.' She gently returned the pressure, but could neither open her eyes, nor utter a reply.

"I never had witnessed a scene so impressive as this before. It completely filled my imagination as I returned home.

"'Farewell,' thought I, 'dear friend, till the morning of an eternal day shall renew our personal intercourse. Thou wast a brand plucked from the burning, that thou mightest become a star, shining in the firmament of glory. I have seen thy light and thy good works, and will therefore glorify our Father which is in heaven. I have seen, in thy example, what it is to be a sinner freely saved by grace. I have learned from thee, as in a living mirror, *who* it is that begins, continues, and ends the work of faith and love. Jesus is all in all: he will and shall be glorified. He won the crown, and alone deserves to wear it. May no one attempt to rob him of his glory! He saves, and saves to the uttermost. Farewell, dear sister in the Lord! Thy flesh and thy heart may fail, but God is the strength of thy heart, and shall be thy portion for ever!'"*

The following description is taken from the 'Young Cottager, or Little Jane;' and pleasingly illustrates his method of imparting instruction to children.

"On the summer evenings, I frequently used to assemble this little group out of doors, in my garden, sitting under the shade of some trees, which protected us from the heat of the sun. From hence a scene appeared which rendered my occupation the more interesting. For, adjoining to the spot where we sat, and only separated from us by a fence, was the churchyard, surrounded with beautiful prospects in every direction.

"I had not far to look for subjects of warning and exhortations, suitable to the little flock of lambs that I was feeding. I could point to the heaving sods, that marked the different graves and separated them from each other, and tell my pupils, that, young as they were, none of them were too young to die; and that probably more than half of the bodies that were buried there, were those of little children. I hence took occasion to speak of the nature and value of a soul; and to ask them, where the expected their souls to go, when they departed hence, and were no more seen on earth?

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* Dairyman's Daughter, p. 125, and following pages.

"I told them who was 'the resurrection and the life,' and who alone could take away the sting of death. I used to remind them that the hour was 'coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'

"Sometimes I sent the children to the various stones which stood at the head of the graves, and bid them learn the epitaphs inscribed upon them. I took pleasure in seeing the little ones thus dispersed in the churchyard, each committing to memory a few verses, written in commemoration of the departed. They would soon accomplish the desired object, and eagerly return to me, ambitious to repeat their tasks.

"Thus my churchyard became a kind of book of instruction, and every gravestone a leaf of edification for my young disciples.

"The church itself stood in the midst of the ground. It was a spacious antique structure. Within those very walls, I first proclaimed the message of God to sinners. As these children surrounded me, I sometimes pointed to the church; spoke to them of the nature of public worship,—the value of the sabbath, the duty of regular attendance on its services; and urged their serious attention to the means of grace. I showed them the sad state of many countries, where neither churches nor Bibles were known; and the no less melancholy condition of multitudes at home, who sinfully neglect worship, and slight the word of God. I thus tried to make them sensible of their own favors and privileges.

The following passage contains a vivid description of the scenery with which he was surrounded.

"In the widely sweeping curve of a beautiful bay, there is a kind of chasm or opening in one of the lofty cliffs that bound it. The steep descending sides are covered with trees, bushes, wild flowers, fern, wormwood, and many other herbs; here and there contrasted with bold masses of rock, or brown earth.

"In the highest part of one of these declivities two or three picturesque cottages are fixed, and seem half suspended in the air.

"From the upper extremity of this great fissure or opening in the cliff, a small stream of water enters by a cascade, flows through the bottom, winding in a varied course of about a quarter of a mile in length; and then runs into the sea, across a smooth expanse of firm hard sand, at the lower extremity of the chasm.

“ The open sea, in full magnificence, occupied the centre of the prospect ; bounded indeed, in one small part, by a very distant shore, on the rising ascent from which the rays of the sun rendered visible a cathedral church,[*] with its towering spire at near thirty miles distant. Every where else, the sea beyond was limited only by the sky.

“ At my feet the little rivulet, gently rippling over pebbles, soon mingled with the sand, and was lost in the waters of the mighty ocean. The murmuring of the waves, as the tide ebbed or flowed on the sand ; their dashing against some distant rocks, which were covered fantastically with sea-weed and shells ; sea-birds floating in the air aloft, or occasionally screaming from their holes in the cliffs ; the hum of human voices in the ships and boats, borne along the water ; all these sounds served to promote, rather than interrupt meditation. They were soothingly blended together, and entered the ear in a kind of natural harmony.

“ In the quiet enjoyment of a scene like this, the lover of nature’s beauties will easily find scope for spiritual illustration.”[*]

The following are his reflections upon this scene :—

“ The waves of the sea ebb and flow in exact obedience to the laws of their Creator :—thus far they come, and no farther ;—they retire again to their accustomed bounds ; and so maintain a regulated succession of effects.

“ But, alas ! the waves of passion and affection in the human breast, manifest more of the wild confusion of a storm, than the orderly regularity of a tide ;—grace can alone subdue them.

“ What peaceful harmony subsist throughout all this lovely landscape ! These majestic cliffs, some clothed with trees and shrubs ; others bare and unadorned with herbage, yet variegated with many-colored earths ; these are not only sublime and delightful to behold, but they are answering the end of their creation, and serve as a barrier to stop the progress of the waves.

“ But how little peace and harmony can I comparatively see in my own heart ! The landscape *within* is marred by dreary barren wilds, and wants that engaging character which the various parts of this prospect before me so happily preserve.

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[*] Chichester Cathedral.

[†] ‘Annals of the Poor—the Young Cottager,’ p. 57—60.

Sin, sin is the bane of morality, and heaps confusion upon confusion wherever it prevails.

"Yet, saith the voice of promise, 'Sin shall not have dominion over you.' O! then, may I yield myself unto God, as one that am alive from the dead, and my members as instruments of righteousness unto God. And thus may I become an able and willing minister of the New Testament!

"I wish I were like this little stream of water: it takes its first rise scarcely a mile off; yet it has done good even in that short course. It has passed by several cottages in its way, and afforded life and health to the inhabitants; it has watered their little gardens as it flows, and enriched the meadows near its banks. It has satisfied the thirst of the flocks that are feeding aloft on the hills, and, perhaps, refreshed the shepherd's boy who sits watching his master's sheep hard by. It then quietly finishes its current in this secluded dell, and, agreeably to the design of its Creator, quickly vanishes in the ocean.

"May my course be like unto thine, thou little rivulet! Though short be my span of life, yet may I be useful to my fellow-sinners, as I travel onwards. Let me be a dispenser of spiritual support and health to many! Like this stream, may I prove the poor man's friend by the way, and water the souls that thirst for the river of life, whenever I meet them! And if it please thee, O my God! let me in my latter end be like this brook. It calmly, though not quite silently, flows through this scene of peace and loveliness, just before it enters the sea. Let me thus gently close my days likewise; and may I not unusefully tell to others of the goodness and mercy of my Saviour, till I arrive at the vast ocean of eternity."*

These descriptions exhibit Mr. Richmond's delicate and vivid perception of the beauties of nature, and the profitable use he made of them. The concluding passages involuntarily leads the mind to the closing scene of his own life. For his race is now run; the little rivulet has ceased to flow, and is absorbed in the vast ocean of eternity; while the pious wish expressed in the image has been realized. The rivulet has left the traces of its fertility, and evidenced the beneficence of its course; and we may apply to him the word with which he takes his leave of his endeared Dairyman's Daughter, "thy flesh and thy heart faileth, but God is the strength of thy heart, and thy portion for ever."

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* 'Annals of the Poor—The Young Cottager,' p. 63, 65.

We subjoin one more extract, from 'The Negro Servant.'

"I dismounted from my horse, and tied it to a bush. The breaking of the waves against the foot of the cliff at so great a distance beneath me, produced an incessant and pleasing murmur. The sea-gulls were flying between the top of the cliff where I stood, and the rocks below, attending upon their nests built in the holes of the cliff. The whole scene, in every direction, was grand and impressive; it was suitable to devotion. The Creator appeared in the works of his creation, and called upon the creature to honor and adore. To the believer this exercise is doubly delightful. He possesses a right to the enjoyments of nature and providence, as well as to the privileges of grace. His title-deed runs thus: 'All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.'

"I cast my eye downwards, a little to the left, towards a small cave, the shore of which consists of fine hard sand. It is surrounded by fragments of rock, chalk cliffs, and steep banks of broken earth. Shut out from human intercourse and dwellings, it seems formed for retirement and contemplation. On one of these rocks I unexpectedly observed a man sitting with a book, which he was reading. The place was near two hundred yards perpendicular below me; but I soon discovered by his dress, and by the black color of his features, contrasted with the white rocks beside him, that it was no other than my Negro disciple, with, as I doubted not, a Bible in his hand. I rejoiced for this unlooked-for opportunity of meeting him in so solitary and interesting a situation. He was intent on his book, and did not perceive me till I appoached very near to him. 'William, is that you?' 'Ah, massa! me very glad to see you. How came massa into dis place? me tought nobody here, but only God and me.'"

After a long and interesting conversation with the negro, Mr. Richmond thus concludes:

"'My friend,' said I, 'I will now pray with you for your own soul, and for those of your parents also.' This was a new and solemn house of prayer. The sea-sand was our floor; the heavens were our roof; the cliffs, the rocks, the hills, and the waves, formed the walls of our chamber. It was not, indeed, a place where prayer was wont to be made, but for this once it became a hallowed spot. It will by me ever be remembered as such. The presence of God was there. I prayed,—the negro wept,—his heart was full,—I felt for him, and could not but weep likewise. The last day will show whether our tears were not the tears of sincerity and love. It was time for my return. I leaned upon his arm as we ascended the steep cliff in my way back to my horse, which I had left at the top of the hill. Humility and thankfulness were marked in his countenance; I leaned on his arm with the feelings of a brother. It was a relationship I was happy to own. I took him by the hand at parting,—appointed one more interview previous to day of baptizing him, and bid him farewell for the present. 'God bless you, my dear massa;' 'and you, my dear Christian brother, for ever and ever.'"*

Some of Mr. Richmond's reflections, in the passages before us, will remind the reader of those beautiful lines of Cowper, in which he enumerates the enjoyment of natural scenery as among the covenanted privileges of the believer.

"He looks abroad into the varied field
Of nature; and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers; his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'my Father made them all!'"†

A suspicion has been expressed by some, as to the entire genuineness of the tract of the Dairyman's Daughter, arising from an idea that the language and sentiments of her letters were far beyond the capacity of persons in that situation of life. The writer of this memoir once entertained the same doubt; and as it tended greatly to diminish the interest and profit which he would otherwise have found in the perusal of the tract, he ventured to express his feelings to Mr. Richmond, who, in consequence, produced some of her letters, which were carefully examined; and the result was, that no alteration was found to have been made, except the correction of the spelling, and the occasional change of a single word, for one which better expressed her meaning.

In further confirmation of the genuine character of these interesting narratives, we lay before the reader a letter addressed to the Rev. Mr. Fry, by a highly respectable gentleman, who was connected for many years with Mr. Richmond as a friend and parishioner.

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* See 'Annals of the Poor—Negro Servant,' p. 36.

† Cowper's Task, b. 5.

Turvey Abbey, Feb. 21, 1828.

"My dear Sir, The conversation we had together the other day, respecting the interesting tract called 'The Dairyman's Daughter,' induced me to request a sight of the original letters.

"I own that I could not dismiss from my mind, when I formerly read the tract, the idea that our friend had improved the young woman's letters according to his own amiable and pious feelings; and it was not without pleasure and surprise I found, on the perusal of the originals, that they were in every respect as he had given them; with the exception of the bad spelling, and the unnecessary use of capital letters, which he had corrected, and a word which was here and there added or admitted, to make the young woman's meaning more plain and intelligible. This latter alteration, however, was of rare occurrence, and such as was not only allowable, but necessary.

"I think it would be advisable to advert to this circumstance in Mr. Richmond's Memoir, as it is possible that others may labor under the same mistake with myself. I am, my dear sir, yours, very sincerely, JOHN HIGGINS."

As to the *facts* of the story, the writer is able to offer a very satisfactory proof of their correctness. The Rev. Mr. Hughes, one of the estimable secretaries of the British and Foreign Bible Society, in company with another friend, visited the spot where this interesting young woman formerly resided; and interrogated the brother (who had read the tract,) whether the circumstances of the story were precisely the same as they are there related? To this he replied, there was only one fact that was misrepresented. Being asked, with some degree of anxiety, what that fact was, he observed, that Mr. Richmond had described a *vine trained near the side of the window, whereas it was not a vine, but an apple-tree.* If historic truth had never been more seriously violated than in this instance, the credibility of facts would seldom have been impeached. Seven cities would not have contended for the honor of Homer's birth. The Trojan war would not have been the subject of a grave literary discussion; nor would the supposed antiquity of the Chinese empire have furnished the infidel wits of France with a pretence for questioning the authority of the Mosaic statement.

We have thought it important to adduce these testimonies to the character of Mr. Richmond's tracts, being aware of a disposition in the minds of some to identify them with a class of publications which profess to convey religious truth under the garb of fiction. We do not mean to discuss the propriety of such a vehicle of instruction; but we wish to distinguish these publications from the writings of our friend, who sought his materials, not in the regions of fancy, but in the less questionable sources of fact and reality. We consider Mr. Richmond to have been excelled by no writer in this species of composition. To a style simple, elegant, and full of pathos, he united a spirit of Christian love, which transfused its sweetness into every thought and expression; and his imagination, rich and powerful, being purified by "a live coal from the altar," was consecrated in all its varied exercises to the glory of God and the true interests of man. While, if his fancy sparkled with all the beautiful tints of the rainbow, it was only to fix the gaze of the admirer on the heavenly world.

We cannot conclude these remarks without adverting to two editions of the 'Dairyman's Daughter,' published in America; the one by the Philadelphia Sunday and Adult School Union, and the other by the New England Tract Society at Boston.

On comparing these editions with the English copies of the same work, we were surprised to find numerous instances of omission or alteration. The American editions differ from each other, as well as from the English tract. Surely an author and the public have a right to expect from an editor a faithful adherence to the original; or at least that he should apprise the reader of alterations, and assign a reason for making them. But in the instance before us, the foreign tracts, though they bear the name of Mr. Richmond, are far from being his own work. The first letter of the Dairyman's Daughter, which contains her religious principles, is wholly omitted; the interesting fact relating to the burial service is suppressed; no less than nineteen pages of the narrative are removed; and in short, there are so many omissions, transpositions, and alterations, that the reader would with difficulty recognise the real features of the character of the pious daughter of the Dairyman. We cannot but complain of this gross mutilation of our friend's interesting memoir, as an imposition on the render, and an injustice to the author's reputation.

Without intending to impugn the integrity of our American brethren, or to assign motives for their conduct, we must express our regret; considering, as we do such interpolations and false presentments to be both injurious to the memory of an author, a misrepresentation of his principles, and an interference with his design, by no means consistent with fair and honorable feeling; and we cannot but hope that the evil complained of will be corrected in subsequent editions.. The justness of these remarks must plead our excuse (if any be needful,) for their introduction in this place.*

"A very useful method," says Archbihop Secker, "of spreading the knowledge of religion, is by distributing, or procuring to be distributed, such pious books, especially to the poorer sort, as are best suited to their capacities and circumstances. Much good may be done in this way, to considerable numbers at once, in a more acceptable manner, for a trifling expense."

With similar views and sentiments to those expressed by the venerable Archbishop, a number of pious persons, more than twenty years ago, formed an association, which they called "The Religious Tract Society." Publications like those of Mr. Richmond, could not fail to attract the notice of such an institution: and his well-known liberality, together with the high estimation in which his character was held, induced the committee of that society to make proposals to him of becoming one of their secretaries. At that time the institution had no church-representative, though the committee was composed of persons of all denominations. The secretaries were the Rev. Joseph Hughes, and the Rev. Dr. Steinkopff, well known from their connexion with the British and Foreign Bible Society. By the accession of Mr. Richmond, it was justly expected that the society would derive increased wisdom in its counsels, and vigor and unity in its operations. The editor well remembers the circumstances of this application, and the reasons which induced Mr. Richmond to accept the office of joint secretary. It was a proposition which required serious deliberation. On the one hand, Mr. Richmond considered that a strong prejudice was known to exist against the society, not only amongst the enemies of true piety, but also among some of its friends. It was supposed to consist almost exclusively of Dissenters, and its tracts were regarded with jealousy and suspicion. To accept this offer, he feared, might identify him with dissent (though he was ever warmly attached to the doctrines and discipline of his own church,) and might endanger his usefulness in the legitimate field of his labors. On the other hand, he recognised in the institution many claims to his regard. Its object was the same which lay near to his own heart,—the circulations of tracts, and the revival of the doctrines of the Refortion. He saw in the connexion, an opportunity of extending his usefulness; and certain pledges and securities seemed alone to be wanting, to allow of the co-operation of a conscientious churchman. He thought that, under the sanction of a sufficient guarantee against the introduction of peculiarities, there was no just reason for his refusal of the office proposed to him; and that by his acceptance of the secretaryship, he might even promote the interests of his own church, by preventing the circulation of tracts hostile to her opinions; as well as advance the common cause of true religion. The required guarantee was given: Mr. Richmond yielded to the wishes of the Society; and from that period to the day of his death, he had no reason to complain that the engagement was violated in a single instance.

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* Since writing the above, we have seen an American edition, published at Philadelphia, in the year 1827, which we are happy to say, is in every respect conformable to the original.

Concerning the two editions of which the biographer complains, we know nothing. We have, however, been led carefully to compare the Dairyman's Daughter, as published by the American Tract Society, with two editions published by the London Religious Tract Society, of which Mr. Richmond was a Secretary;—and we are happy in being able to assure the public, that there is no cause of complaint against that edition. It is, indeed, an abridgment; but so careful have the committee been, that in no instance is there an alteration in the language which at all affects either the style or sentiments of the author. The alterations are such as were unavoidable in connecting paragraphs and preserving the unity of the narrative. The omissions are principally descriptions of natural scenery, and the reflections of Mr. R. The narrative is entirely preserved. The fact relative to the burial service, is inserted in page 7. The letter, containing the religious principles of the Dairyman's Daughter is omitted, as the same sentiments are fully set forth in the conversations recorded in the narrative. To have published the whole, would have made a tract of 50 or 60 pages—would have greatly increased the expense, and consequently, greatly limited its circulation. Before the publication of the tract in its present form, it was approved by a committee of five clergymen, of different denominations. Of this committee, the Rev. Dr. Milnor represents the Episcopalian interest.

We have, also, compared it with the edition of the Dairyman's Daughter, published by the Protestant Episcopal Tract Society of New-York; and, we find this latter tract still more abridged and altered, than is the edition of the American Tract Society.

It is proper to add, that the two editions of the London Society differ very much from each other, both as to language and matter. If Mr. Grimshawe compared the American editions with the edition published by the London Society, he would see cause of complaint. But if, on the other hand, he should compare them with the London edition, of 1812, from which they were republished, he would rather admire the candor with which they were abridged, and the very strict regard which was paid to the language of the author.—*Amer. Ed.*

Mr. Richmond's decision may give occasion to a difference of opinion. By some he may be censured;—by most persons his conduct will be approved and admired. Those who consider a union with Dissenters, under any circumstances, as a virtual surrender of principle, and a violation of ecclesiastical discipline, will condemn his connexion with the Tract Society; but we have never been convinced that a union, on common ground, with any part of the family of Christ, is an act of treason against our own church. The union requires not a surrender of *principle*, but of *prejudice:* it requires no compromise of forms, but it does require a just estimation of the essential truths of salvation. We confess that it has ever appeared to us a strange inconsistency, that the most zealous opponents to the union of true Christians, upon common principles, should themselves have united with Lutherans, and employed them as their agents to plant churches, and disseminate religious knowledge, and that for a long period of time; though, in discipline wholly, and partly in doctrine, those agents differ from their own establishment. The allusion will be readily understood. We do not mean to recriminate in the spirit of hostility; but we must be allowed to protest against the unfairness of denouncing their brethren of the Church of England, for uniting with Dissenters in the propagation of our common Christianity, where both discipline and peculiarities of creed are excluded, by mutual consent, and collision is consequently avoided.

From this vindication of our friend, we turn to the important results of the Tract Society. Every part of the globe has been the scene of its operations; and from every country the most pleasing testimonies of approbation and usefulness have been received. Bishops and archbishops, emperors and kings, ministers of the Reformed, and even of the Roman Catholic Church, have been loud in its praises. We regret that the limits of this Memoir will not allow us to insert numerous interesting proofs of the Divine favor, attendant on the publications of the Society. We must refer the reader, for these, to the summary of proceedings for the last twenty years, published in one volume, by the Tract Society: and which contains a most satisfactory vindication of the character of the tracts, and of the design of the institution.

We have purposely omitted numerous testimonies to the usefulness of Mr. Richmond's tracts, received from almost every part of Great Britain, as well as from many foreign countries (so numerous, indeed, that they would fill several chapters,) lest we should seem to depart from that Christian modesty so conspicuous in the character of their author. We hope the candid reader will pardon what the warmth of our affection has dictated; and the more readily, when he remembers that all that we have said of the man magnifies the grace of God which was in him, and wrought effectually by him.

CHAPTER XI.

His appointment as chaplain to the Duke of Kent--Mrs. Richmond's illness—New school-room—Report of his son's death—Embarrassment arising from his publication of "The Fathers of the English Church'—Interview with the Emperor of Russia—Letters to and from his Imperial Majesty—Princess Metstchersky—Letters to Mrs. Livius—Verses written on the marriage of a friend's daughter.

Among the distinguished characters who gave the sanction of their rank and influence to the public institutions of this country, his late Royal Highness the Duke of Kent is preeminently entitled to our grateful remembrance. Every religious and benevolent undertaking found in him a powerful friend and patron. He was the avowed advocate of the British and Foreign Bible Society. He was the patron also of the Society for promoting Christianity among the Jews. He usually attended and took the chair, at the anniversaries of the numerous public charities which confer so much honor on the city of London; on which occasions Mr. Richmond often met his Royal Highness, and by the intervention of a common friend, became one of his chaplains.

In the discharge of his functions, Mr. Richmond was sometimes required to officiate at Kensington palace. On one of these occasions the Duke and Dutchess and their retinue were present. His Royal Highness heard Mr. Richmond's sermon with profound attention; and when the service was concluded, he was pleased to express his approbation of the impressive, scriptural, and faithful truths which he had heard; adding, that he fully concurred in their importance, and wished to feel their influence. At the same time he inquired how he had attained so remarkable a fluency in the expression of his ideas; and asked whether his discourse had been delivered from memory. Mr. Richmond replied in the negative; and said, that he usually prepared and digested the leading heads of his subject, but he modestly ascribed his ready utterance to the effect of habit. His Royal Highness expressed a hope that he would preach at the palace whenever he came to town; and added, "you must converse, Sir, with the Dutchess on these subjects, for she understands them far better than I do."

On the evening of the same day, Mr. Richmond received a polite request from the Duke of Kent, that he would favor him with the perusal of the notes from which he had preached in the morning. A discussion had taken place at the palace, on the subject of Mr. Richmond's extempore preaching; and it had been said that no man could preach so accurately, as well as fluently, without a large portion of his sermon being duly transcribed.

The notes, on inspection, were found to occupy a very small space; and we mention this little anecdote as another proof of that talent in extempore preaching for which he was so remarkable.

Mr. Richmond continued to be honored with the uniform marks of his Royal Highness's esteem and regard. And when that solemn event occurred, which was mourned by the nation at large, and by the friends of religion and humanity in particular, Mr. Richmond was one of those who followed his royal patron to the grave. There, as well as in various parts of the kingdom, where his public exertions called him, he heard many a testimony to the virtues, the zeal, and the benevolence of this beloved and venerated prince. Charity in him lost its patron; the cause of God its firm and unshaken supporter; and illustrious rank its ornament and example. Testimonies like these are instructive to the living, while they are honorable to the dead. They prove that in this country, whenever exalted station is adorned with corresponding virtues and consecrated to high and noble ends, it never fails to obtain the best of all kinds of homage, the homage of the heart.

About this time, Mr. Richmond was visited with a domestic event which threatened the most distressing consequences. Mrs. Richmond, after having given birth to another child, and being apparently recovered from the effects of her confinement, was attacked by a dangerous illness; occasioned, as was supposed, by an imprudent exposure to the air. The symptoms became very alarming, a high fever followed, and after the utmost exertion of medical skill, and the most unremitting attention, her recovery was declared to be hopeless.

The suddenness of this shock to the feelings of Mr. Richmond, who had long known her value, both as a wife and a mother, and the tender age of most of his children, gave to this dispensation the poignancy of the severest trial. Never can the writer forget the impressions made on his own mind at that period. In the expectation of her immediate dissolution, she had taken leave of all the members of her family. A very few of their more intimate friends were permitted to see her on this occasion, and he was included in the number. On entering the room with another endeared friend, to pay this mournful visit, he was surprised to see an expression of joyful feeling on the countenance of the wife, and a calm and delightful serenity depicted on that of the husband. He could not help exclaiming—Is this the chamber of death? Death was so stripped of its terrors, and religion so surrounded with all its consolations, that the place looked more like the portals of heaven, than the gloomy vestibule of the tomb. The triumph of faith in the dying wife seemed to support the otherwise afflicted husband, and to impart to him a corresponding elevation of feeling. He forgot for the moment his own sorrows in her joys; his own loss in her gain; and did not wish to arrest her expected flight to the world of happy spirits, or indulge his grief while she was rejoicing in the mercies of redeeming love.

If this conduct of Mr. Richmond should excite surprise in any of our readers, let it be remembered that he was in the habit of estimating every thing by its reference to eternity; and that tenderly as he was attached to his wife, and sensible of the importance of her life to himself and to his children, still the consciousness of her assured happiness was evidently the absorbing feeling of his mind at that time. God also gives extraordinary support under extraordinary trials. "A martyr's grace in a martyr's sufferings."

"There is a time for all things." Nature and grace have their feelings, and there is a season for the lawful expression of both. The removal of the wife would doubtless have filled with the greatest sorrow that heart which now exulted in her triumphant prospects. The husband would weep, while the Christian would rejoice "with joy unspeakable and full of glory."

It will be well, while we contemplate the triumph of faith and hope in others, that we should inquire what would be our own feelings in the hour of death, and under the pressure of affliction. Reader! does death present the appalling image of a dread eternity to your mind, or does faith open to your view the prospect of a glorious immortality! Time hurries on its rapid course. Sorrow, or joy,—the cry of terror, or the song of victory, must sooner or later be the portion of every child of Adam. Be yours the triumphant song—"Thanks be to God which giveth us the victory, through our Lord Jesus Christ."

The affectionate sympathy of Mr. Richmond's parishioners at this trying season, deserves to be mentioned. The most fervent prayers had been offered up daily for the recovery of Mrs. Richmond; and those prayers were heard. Contrary to all human expectation, the symptoms of the disorder abated, and her life was spared. It seemed as if she had entered into the valley of the shadow of death,—explored all its secret recesses,—penetrated to its utmost confines, and seen the light which could alone dispel all its darkness; and then,—led by the hand of Him who says, "I kill, and I make alive: I wound, and I heal;" she once more returned to the days of her pilgrimage, and survived to follow to the grave the husband, who thirteen years before had resigned her to the mercy of his God.

The following letter alludes to the circumstances above described:—

"My dearest friend,—A hasty line must tell you that my dear wife has been dangerously ill. On Saturday, her end appeared at hand, but she has since revived, and we entertain hope.

"I never witnessed such a triumph of grace: it has shone more bright than tenderest hope could have expected. Jesus bore her through the most painful and affecting scene more than triumphantly. Amongst other (as it then appeared,) dying requests, she desired that one of the little boys' names (the child whose birth has occasioned so much danger) should be a memorial of that disinterested, affectionate, and highly-valued kindness which a *friend indeed* once showed her and hers in time of need: that name will be *Pallatt*. She breathed a most grateful message to you at the same time. Her manner of taking leave of me and our eight children around her bed, was more striking than you can conceive, or I can describe. Pray for us, and give a line to your grateful friend, LEGH RICHMOND."

Mr. Richmond ever considered the education of the young as forming one very important part of his ministerial duties. His heart was much interested in this work, and he was singularly blessed in it. He diligently fed the lambs of his flock; and, as we have already stated, the first-fruits of his ministry in the Isle of Wight and at Turvey were found amongst them.

At Turvey he had been accustomed to assemble the children of the parish in a room taken out of a barn adjoining the rectory, but which was too small to accommodate the numbers that attended. Hitherto the instruction had been confined to the Sabbath-day. Mr. Richmond felt anxious to afford the children the additional advantage of week-day lessons in reading, writing, and arithmetic, on the National plan. With this view he determind to erect a schoolhouse; a piece of ground in the centre of the village was given for the purpose, by John Higgins, Esq., and the object was ultimately accomplished by the aid of the National Society, and the contributions of numerous friends.

We here insert a letter on this subject, written by Mr. Richmond to Thomas Pellatt, Esq.

"My dear Friend,—It is common in this vicinity, when any person is subject to epileptic fits, that they go about from house to house, begging for a piece of silver money at each. When they have obtained as many sixpences and shillings (the more, they apprehend, the better) they get them all melted down into one amalgamated ring: this charm they wear, and they fancy it cures their fits. This may or may not be wise; but I have also my sort of fit, and that is, building and carrying on a pastoral school, under my own care and labor, for *all* the poor children of my parish, without exception: and local resources being inadequate, I beg about for precious metal, to be amalgamated into a ring of personal friendship and general benevolence, for the support of my school: not that I expect to be cured myself of my fit of anxiety for the poor's sake, but that I do hope for the cure of much sin and ignorance in their hearts, lives, and houses, through God's blessing on this union of charitable aid.

"Having said thus much, do you feel it right to give my poor children either a donation, or annual subscription, or both, or neither? Your name is already incorporated, not only with my heart, but with my child. It would gratify me to record it in my parochial book also. But be assured, that if you refuse me (and pray do so without reserve, if you see good reason for it,) I shall ascribe you noncompliance solely to the purest motives. My School, both in its erection and continuance, is, and will be a monument of personal esteem to me, and of charity to my poor children. Your faithful friend, L. RICHMOND."

The fidelity of detail which we have prescribed to ourselves in the execution of the present Memoir, compels us to advert to a subject of peculiar delicacy. Though it was the object of Mr. Richmond to train up his family, from their earliest youth, in those principles which he himself professed and adorned; circumstances of a painful nature occurred in the conduct of his eldest son Nugent. It cannot fail to afflict the mind of a pious parent, when he perceives no fruit from the seeds of piety, which he has been anxious to implant in the hearts of his children. Yet this is far from being an uncommon case; children do not always adopt the views, or walk in the steps of those who have gone before them; unhappily, examples are not wanting in the families of pious parents, of greater evils in the conduct of their children, than are generally found even amongst the worldly and the unbelieving. Such grievous disappointments may, perhaps, be traced in many instances to the neglect, the weakness, or the inconsistency of the parents, who are rebuked and chastised by the Almighty, in the iniquity of their offspring: yet in other cases, trials may be permitted, to exercise faith, deepen repentance, quicken diligence, and excite to more frequent and fervent supplications at a throne of grace. But whatever be the cause of these mournful dispensations, they certainly confirm the views and declarations of Scripture, respecting the awful condition of our fallen nature. They show that where the heart is not renewed by divine grace, the best instructions and the brightest examples are without effect.

Mr. Richmond used every means in the power of a Christian parent, to instruct his children, and to restrain their evil propensities. Neither solemn expostulations, nor tender entreaties, nor fervent prayers were wanting; but they were in this case apparently without effect. At length, discovering that his son, now sixteen years of age, evinced a decided predilection for a seafaring life (one of the last occupations in which he wished to see him engaged;) he conferred with a valued friend in the Transport Office, by whose advice it was ultimately arranged that Nugent should embark in a merchant's vessel destined to Ceylon.

These circumstances deeply wounded Mr. Richmond's paternal feelings, and required the utmost exercise of his principles to support him under them. It was a disappointment of the keenest kind. This was his first-born son, and in the days of tender infancy he had fondly devoted him to be a minister of the sanctuary. But the plant was blighted in the bud. Yet he submitted with a confiding, though mournful spirit to the will of God; he met his son at Deptford; urged whatever affection and duty could suggest; visited him again for the last time at Portsmouth, where the vessel had arrived; and having presented him with a Bible, which he conjured him carefully to peruse, he committed him to that God who has promised, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. xliv, 3. He saw the vessel proceed on her voyage with emotions better conceived than described, and lingered on the shore till its white sails were discernible no longer.

The name of the ship was the Arniston. The expected time of absence was two years. Mr. Richmond received letters from his son, during the voyage, as he arrived at Madeira, and afterward at the Cape of Good Hope, in the month of September; and finally from Ceylon, dated at Columbo, which place he reached in January, 1815.

These letters expressed regret for his past conduct, and a hope that he might one day prove a consolation to his parents: other letters which he subsequently wrote were to the same effect.

About sixteen months afterward, Mr. Richmond read the afflicting account in the public prints, that the Arniston, on its return from Ceylon to Europe, had been lost in a dreadful gale of wind, near the Cape of Good Hope; and that there was reason to fear that every person on board had perished. Who can describe the feelings which, at that moment, rent the hearts of the unhappy parents? The intelligence was brought by a vessel from the Cape, which had heard the report on its voyage homewards. Still, no official intelligence had reached this country. Mr. Richmond waited the result with the most painful anxiety. Information was at length received, that the vessel was wrecked near Cape Lagullas, and that every passenger on board had perished, with the exception of six persons, whose names were specified; in which number Mr. Richmond's son was not mentioned.

The whole family went into mourning; and the father sorrowed for his lost child with a grief unmitigated by the communication of any cheering circumstance as to the state of his mind, or his fitness for so sudden a change.

About three months afterward, a letter was delivered to Mr. Richmond in the handwriting of the very son whom he mourned as dead; announcing that he was alive,—that circumstances had prevented his setting sail in the Arniston, of whose fate he seemed to be unconscious; and communicating details of his present engagements and future prospects! The transition of feeling to which the receipt of this letter gave rise, produced an effect almost as overwhelming as that which the report of his death had occasioned. The family mourning was laid aside, and Mr. Richmond trusted he might recognise, in this signal interposition of divine Providence, a ground for hope that his child's present deliverance was a pledge of that spiritual recovery, which was now alone wanting to fill up the measure of his gratitude and praise.

The following letters, written during the period of painful suspense, equally discover the heart of the parent, and the piety of the Christian.

"My dear Mary, On my return last night from the scenery of that perfect Paradise, the district of the Lakes, I found your triple letter. With a heart responsive to your own, and whose happiness depends on yours, I throw myself along with you at the footstool of grace and mercy, and say, Not my will, but thine be done, O Lord! Be calm, be very calm, my love, and wait the Lord's will. It appears, doubtless, more probable that the commissioners of the Transport Office, and the ship-owners, should know the fact, than others. Mr. H. argues on that ground; and it is our wisdom to follow him, and pause. Perhaps the report is designed of God, to do us good: nay, can I doubt it? If it should prove true, the temporary check given to it has a lenient and merciful tendency, to prepare our minds for events; if false, it must call forth our gratitude, when it shall be proved so. It can be no subject of wonder to either you or me, that accidents should happen amidst the perils of the seas. I have ever felt it a duty to my own feelings, to look upon such as at all times probable; and so, I am persuaded, have you. After all that we have gone through on that trying subject, I hope we are prepared to view all its contingencies, as those who have experienced too much mercy from our God and Saviour, not to trust him in the darker and more mysterious providences with which he may see good to try us. I perfectly accord with you, in the most willing surrender of his life, if his soul be but safe: and if it has pleased God to remove him in this way, why should we wholly despair of answers to prayer? I have faith in that very prayer you offered up in May last for him,* and in many others which you have sent forth to heaven in his behalf. Knowing nothing but what your letter affords me, I shall wait, and cast my burden on the Lord. Do you the same; and then we shall sweetly meet at the throne of grace, in daily unity and blessed accord. I could never for an instant doubt that God had some designs of wisdom and love in the trials of last May; and I hope among them is a more calm, resigned, hopeful, and solid state of mind, as it concerns our son. I will, therefore, for the present, close the subject, with an earnest prayer, that you and I may mutually cast our care on Him who careth for us, who preserveth us daily, and crowneth our unworthiness with his mercies. He has a right to it, and we will not rob him of the honor of keeping us as the apple of his eye. So he giveth his beloved rest. Amen."

My dear mother, We thank you from our hearts, for all your kindness. We feel a calm resignation to the will of God in this new trial, and recognise evidences of his covenant love in the consolations which he vouchsafes us. Nature and memory will now and then be very busy, and we feel greatly. Then we think of the efficacy of prayer, in connexion with promise, and are strengthened and supported. I doubt not that a veil is permitted to be thrown over the last nine months of poor dear Nugent's life, in order that faith and hope may have a ground for exercise. I am willing to believe that, in addition to all others, the prayers of his apparently dying mother, a *fortnight* before the shipwreck, were too fervent and spiritually effectual not to avail much for her son. 'The promise is to you and to your children, and to them that are afar off.'

"The people here once more assembled in crowds at prayer-meetings, for us; above 250 gathered together last night. Much sympathy prevails; and I trust God is making 'all things work together for the good of them that love him, and are the called according to his purpose.' My dear wife exhibits all the grace and Christianity of last May on the

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* During the period of her dangerous illness.

present occasion. She is incessantly occupied: she devotes four entire hours to the boys alone, daily, independently of the three hours which they pass with Mr. Garrard. The remainder is appropriated to the other children and the household. She has high ideas of the duties both of a wife and mother, and seems to lay herself out for both, with a mixture of good sense and piety which I have never seen exceeded, seldom equalled. God gives her great strength of mind at present, although she often testifies debility of body and spirit. You may write to her without fear. I was prepared, by contradictory reports, for some weeks past, to meet the confirmation of this sad catastrophe, and so was my dear wife in a measure: but last Saturday morning, as we, and the three elder girls, were breakfasting at Mr. Livius's, at Bedford, the newspaper, containing the whole melancholy narrative, was taken up by my wife, and she instantly and suddenly saw the account. It was a trying hour and we all melted. Friends in need are friends indeed, and amongst our greatest earthly mercies. Nobody but ourselves can rightly estimate this trial, because none else can know what we went through on that poor boy's account. Thank God, we cannot reproach ourselves,—we did the best we could, from his birth. The Lord saw fit to try us, but it was in wisdom and love. We dreaded his return to England, unless he was greatly changed; but who shall say that the great change was not wrought, through his own trials and sufferings, sanctified of God to his soul? Poor boy! when his watery grave appeared to be his immediate and only refuge, he must have thought of his poor parents, and needed a friend and counsellor. But I hope God was *better* to him than any earthly friend,—and then, all is well for him and us too. A thousand thoughts sometimes crowd into our minds, and make us weep. Then comes the kind Redeemer, and wipes away the tears from our eyes. 'This is the victory that overcometh the world, even our faith,' your affectionate son,
LEGH RICHMOND.

The following pastoral letter alludes to the same subject:—

"My dear Friends,

"I expected to have the satisfaction of speaking to you this day from the pulpit, after a journey, during which I have seen much of the blessing of God, both in my public labors and my private intercourse;—but we know not what a day may bring forth! It has pleased Him, with whom are the issues of life and death to bring me acquainted with the event of the death of my first-born child by shipwreck, on the shores of Africa, on the 30th of May last. I know I have many dear friends amongst you, who will feel for me under this trial, and make allowance for my state of mind, as not permitting me to come out this day. Nevertheless, I wish you to hear something of my thoughts, and to know how a covenant God and Saviour supports me under this bereavement. I have, therefore, desired that you would gather together as many friends and neighbours as you can for prayer. We feel most thankful to God, and to you, for your prayers, when my dear partner seemed to be dying; and believe that the Lord heard you. We think that he will hear you again, when you ask that *this* trial may be sanctified to us, and overruled to God's glory, and the final comfort of many a soul.

"You are none of you ignorant that it pleased God to permit grievous exercises of mind to befall his parents, through some circumstances connected with the conduct of this now departed youth; and I believe that very many of you have felt much for us before now, on this account. Yet we feel it to be a great mercy, that making all necessary allowances for human defects and failings, we cannot reproach ourselves with misconduct towards him. We did what we believed to be right and best for him, from his infancy: the precepts, the principles, the instructions, and the examples which we endeavored to set before him were to the utmost of our power, according to the word of God, to the time of his leaving us. And then we were perfectly satisfied that God, in his providence, had opened the *best* and *only* possible way of avoiding greater evils, when he showed us and our child, that it was right and necessary he should choose a sea-life, as his appointed path. However contrary to our former wishes, we submitted to the will of God; and he very cheerfully set out on his voyage. The God who saw good that this should be his lot and portion, has forbidden his return home again; and our boy has gone the way of all flesh. 'The Lord gave, and the Lord hath taken away,—blessed be the name of the Lord!" But here is our hope and consolation. Nearly eighteen years, prayers have been unceasingly offered up for his spiritual welfare, and I believe that none of those prayers were unavailing. Only a fortnight before the time at which he died, his mother was wrestling in earnest and believing prayer, for *his* soul to be reconciled to God. The Lord heard her for herself; and may we not hope that he who says, 'the promise is to you and to your children,' would hear her for *him* likewise? Moreover, *you* prayed earnestly for her and for him too; and the Lord heard you for her,—why not for him likewise? All these things appear to the eye of my faith, as links in the chain of grace: and I do therefore hope, that, amidst the trials and wonders of the deep, faith and repentance might be granted to our poor boy, before he departed hence, and was no more seen. O parents! learn to pray for yourselves, and then you shall be heard for your children. We are most thankful to God, for enabling us to take this view of his covenant love, and to build hope on this Rock of ages.

"Some of you will remember him with affection, although you used to mourn over his errors. I sincerely hope you will yet meet him in a better world,—where shall be neither sin nor sorrow, and where no acts of real kindness to your fellow-creatures will be forgotten.

"I have often called on you as missionary friends; and I hope I shall prevail on still more of you to help the cause of poor injured Africa.

"We seem to have now another strong feeling towards the shores of Africa. Poor Nugent lies buried there! and our missionary pennies and pounds are going to a country, which his father loves for the negro's and the Hottentot's sake, as well as because his son has there found a grave. May the living and the dead in Africa experience the blessing of the Lord!

"Grace, peace, and mercy be upon you all! I hope His presence will be with you, when you meet for prayer; and if (as may be probably the case) some may not be with you the first time you hear this, call another meeting, and read this letter again, so that all may hear it who wish to do so. And believe me, with much Christian love, to be your affectionate friend and minister, LEGH RICHMOND.

We have already alluded to 'the Fathers of the English Church,' and to a respectable body of the clergy, at whose earnest entreaty, and on whose promise of support, Mr. Richmond undertook that important publication. At the same time they submitted to his consideration the propriety of confining his selections from the writings of the Reformers to four octavo volumes.

In yielding to the wishes of his clerical brethren, amongst whom was the late Mr. Robinson, of Leicester, and Dr. Gilbee, the rector of Barby, in Northamptonshire, he considered the whole body of his advisers as responsible for the expenses, and pledged to carry him through the hazard of the undertaking; and with this idea, he announced the proposed work, under the sanction of a joint editorship. The selection was, however, left to his own discretion; and trusting too implicitly to the reputation and merits of the Reformers, and judging of the public mind by his own estimation of their writings, he extended the work to eight volumes. Admitting the value of his materials, we still question the propriety of increasing the size of the publication; not only because the risk was doubled, but also, because the purchase was thereby rendered too expensive for the generality of theological readers. Whatever might be the cause, the sale was comparatively slow: It neither fulfilled the expectations of Mr. Richmond and his friends, nor was it in any way commensurate with the sterling value of the work. The spirit of the age was not sufficiently advanced to appreciate the importance of such an undertaking, though its merits are now generally admitted, and it has become a book of acknowledged reference. And yet it was allowed by competent judges that the editor had performed his office of selection with great fidelity; including the sentiments of all, and excluding none; mingling with them no comments of his own, but leaving the reader to the free and unfettered exercise of his judgment.

Worldly policy, however, was not one of the qualifications of the subject of this Memoir; he was by no means fitted for transactions of a secular nature. None possessed more of the harmlessness of the dove,—few had less of the cautious prudence of the serpent.*

The sale of 'The Fathers,' was insufficient to defray the expenses of publication: and in the summer of 1814, on a balance of accounts, it appeared that Mr. Richmond was indebted to his publisher in the sum of 2,000*l.*; and that he had no means of defraying this large amount, but by the stock in hand.

These pecuniary embarrassments lay heavy on the mind of Mr. Richmond, and deeply affected his spirits. His depression was observed by his friends; but it was not without difficulty he was prevailed on to disclose the cause. He was a man of most delicate feeling, and shrunk from the idea of calling on others for relief.

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* Mr. Richmond's aversion to the affairs of this life, and his consequent unfitness for them, is portrayed in the following anecdote.—He was on a visit to his friend Mr. F., who excused his absence by saying—"I must leave you for an hour, Richmond, to do penance at our parish vestry." "If," replied Mr. Richmond, "it is penance to you, it would be a perfect purgatory to me."

The knowledge of these facts induced many of his friends to exert themselves in the sale of 'the Fathers;' and by their exertions, in the course of about fifteen months, the whole debt was discharged.

It is not intended, by the above remarks, to reflect on the parties with whom the work originated, or on the persons employed in its publication: yet it is but common justice to our much-esteemed friend to explain to the world a transaction, to which no small blame has been attached, yet in which nothing is to be regretted but the increased size of the work, and his want of knowledge in the business part of its publication. In the pecuniary transaction of life, Mr. Richmond preserved an undeviating rectitude. With an income never exceeding 400*l.* or 500*l.*, till within a few years of his decease; and with a family of twelve children, to be maintained and educated, (with the exception of two, who died in infancy) it is much to his credit that he provided things honest in the sight of all men, 'owing no man any thing,' and depending only on his own resources. With respect to the difficulties arising from the publication of 'the Fathers,' he ever considered himself entitled to public sympathy and relief, having undertaken the work, not indeed with the security of legal instruments, yet with the implied engagement of an adequate support. Whether he was right in this supposition, we are not prepared to decide. The history of this transaction conveys, however, an impressive lesson to all candidates for the press, not to engage too precipitately in the dangers and risks of authorship; but to calculate the consequences, and by wise and judicious arrangements, to endeavor to ensure success, or to anticipate the possibility of failure.

The following letter shows the strength of his faith, and his implicit reliance on the promises of God, amidst his difficulties.

Huddersfield, August 23, 1814.

" With the most affectionate love, regard, and estimation, my dearest Mary, I must expostulate with you, on this mistrustful and despondent view which you seem too willing to indulge. I may say, what has God done, in his whole course of providential mercies for eighteen years, that we should not, to the fullest extent, trust Him with ourselves, our fortunes, and our children, for the time to come? Will mistrust of our only Provider and Protector, render us less likely to meet with trials? I am too deeply sensible, and grateful also for your conduct and feeling on the general subject of domestic matters, not to enter most heartily into them. But as you have asked my advice on your state of mind, I do most earnestly conjure you to consider the genuine meaning of those texts—'Take no thought for the morrow;' and 'Be careful for nothing, but in *every thing* by prayer and supplication, with thanksgiving, let your requests be made known unto God,' &c. Phil. iv, 6, 7. See also, 1 Peter v, 7; Psalm lv, 22; and many more. I am persuaded that mistrust of God's providential care is a besetting sin of many of God's children, and hinders much of their peace, comfort, and usefulness. You are not justified, my dear Mary, in foreboding evil to yourself and your children. How many clergymen with large families have much fewer comforts, and worse prospects? God has blessed us too much in many points of view, to warrant such sad conclusions and gloomy doubts. Pray lay these things more unconditionally on the Lord, and He will infallibly prepare, strengthen, and support you in every thing. What has he not done to prove this? It is the joy of my heart to hope and think that your merciful restoration to me and mine, is to exemplify a lasting confidence in the wisdom, love, and power of that God, who so delightfully brought you through the greatest of all trials, in the valley of death, leaning on his rod and his staff. May God enable you to keep up my spirits as well as your own, by the belief, that he who hath done, will also do, all things well. It is my perfect persuasion that by faith we are saved, in body as well as in soul. Therefore, with the minutest attention to every prudent and active means, 'Only believe!' is the Christian's motto."

During the emperor Alexander's visit to this country, Mr. Richmond had the gratification of meeting him at Portsmouth. Mr. Richmond had ascended a lofty tower in the dock-yard, and from its summit was viewing, through a telescope, the surrounding objects, when his imperial majesty and suite unexpectedly entered. Mr. Richmond offered to withdraw; but the emperor would not consent, saying—"Perhaps, sir, you are acquainted with the points of view before us?" Mr. Richmond assured him he well knew every spot in the neighborhood; and drawing out his telescope, directed the eye of the Emperor to the different objects worthy of notice. After a long and interesting conversation with his majesty, before they separated, Mr. Richmond said—"I avail myself of this opportunity to thank your imperial majesty, in my own name, and in that of all the friends of the Bible Society in England, for the distinguished patronage and support that your majesty has shown to the same cause in Russia." The Emperor obligingly replied,—"Sir, my thanks are rather due to your country, and to the friends of the cause: for had it not been for your example, we should have had no Bible Society in Russia."

Some months after this remarkable interview, Mr. Richmond inclosed a copy of his Tracts, with the following letter, to his imperial majesty.

"May it please your Imperial Majesty,

"An offer has been made to me by the Rev. Mr. Paterson, of conveying a copy of the book which accompanies this letter to your Imperial Majesty, through the kindness and condescension of His Excellency the Prince Galitzin.

In presuming to take this liberty, I am influenced, not by the opinion which I myself entertained as to the value of the contents of the volume, but by the firm persuasion which I hold, that the Christian sentiments which form the foundation of those simple narratives, are dear to your Majesty's heart.

"Your majesty's public conduct and avowed principles have tended to convince me, that neither the splendor of imperial dignity, nor the glory of military conquests, are, in your Majesty's estimation, comparable to the privileges and blessings which Christianity alone can confer on those who live under the influence of the Gospel of our Lord and Saviour Jesus Christ.

"In the belief and hope that it is your Majesty's desire to promote the temporal and eternal interests of the people of Russia, by an instrument, however apparently small and unworthy, which God may see good to bless, I submit this little volume to your Majesty's candid acceptance.

"These short 'Annals of the Poor,' have been made very useful, through the mercy and power of God, to many in this country. England is now attached to Russia, not only by past political and friendly relations, but much more than ever, by your Majesty's dignified and condescending deportment, during your recent visit to this kingdom. May the King of kings, who is alike the Lord of Russia and of Britain, make use of even so feeble an instrument as this little volume to convey some of the spiritual blessings which have attended its publication in Britain, to the utmost extent of your Majesty's dominions.

"When your Majesty shall be pleased to receive this book, may the author of it be permitted to remind your Majesty, that he is the same individual whom your Majesty saw at the summit of the lofty tower, in the dock-yard at Portsmouth, on Friday, June 24th last; and who then had the unexpected honor of lending your Majesty the telescope with which your Majesty surveyed the surrounding prospect. The kind and condesending manner in which your Majesty was pleased to notice an English stranger on that occasion, is recollected with the sincerest satisfaction and gratitude, whilst I now present this volume to your Majesty's notice.

"Your Majesty will be pleased to allow me, as a minister of the Gospel, to conclude by praying Almighty God, that His grace, peace, and mercy, may be abundantly poured down upon your Majesty, and upon the people of your extensive dominions, over whom he has given you the earthly sovereignty.

"May the Gospel of the blessed Jesus prosper among the subjects of all the Russias; and that it may be your Majesty's chief crown of rejoicing, in the great day of his appearance, is the supplication of your Imperial Majesty's most obedient and unworthy servant, LEGH RICHMOND."

The following reply was received by Mr. Richmond from his Imperial Majesty, accompanied with a ring of considerable value :—

"Reverend Sir, The copy of your book, entitled 'Annals of the Poor,' was, according to your desire, presented to his Imperial Majesty, the Emperor Alexander, by me, together with your letter, and accepted by his Majesty, with the greatest satisfaction. The object of this volume, the promotion of Christian charity and truly religious sentiments, renders it most valuable and interesting in the eyes of the Emperor, who desires nothing so much as to see the principles of the Gospel of Jesus Christ our Saviour, more and more universal in his dominions, and in the whole world.

"On this occasion, his Imperial Majesty recollected also having made your acquaintance in Portsmouth, under the circumstances you describe in your letter.

" In consequence of all this, his Majesty ordered me to deposit your book in the library of the Imperial Humane Society, and to send the ring which accompanies this letter, as a mark of his true esteem for you, and high approbation of your work.

" It is very agreeable to me, in thus fulfilling the order of my sovereign, to assure you of the sincere esteem with which I have the honor to be your most obedient servant,

" ALEXANDER GALITZIN."

" *St. Petersburgh, Jan.* 14, 1817."

Mr. Richmond also presented a copy of his ' Young Cottager' to Princess Sophia Metstchersky, who first translated the tract of the Dairyman's Daughter into the Russian language. This noble lady's time and influence are consecrated to the cause of religion, and many instances are recorded of her usefulness. May her distinguished example inspire a like zeal in others of the same elevated rank ; and may the time soon arrive, when the crown and the coronet shall universally be laid at the foot of the cross of the Redeemer !

He received from her Highness the following answer :—

" Reverend Sir, I have been hesitating for some days if I should stop to answer you till Mr. Pinkerton would be here, in hope that he would help me to express my gratitude for your kind letter and valuable present in proper time ; but I am afraid it will be too long, and you will perhaps suppose me indifferent and ungrateful, so I venture to send you my bad English without correction.

" Remember, dear Sir, that I am but a scholar, a very new one, and quite unfit to correspond with such a man as you, though my soul is capable of loving you as a brother and friend in Christ Jesus ; and of admiring you as a chosen servant of his, a vessel unto honor, sanctified and meet for the Master's use, and for the edification and comfort of his children. Yes, sir, I hope I am united to you in one body and soul, which is Christ Jesus the Saviour ; and I say, with ' Little Jane,' that I am happy to be even the smallest and lowest of all his members. How much I delighted in reading this narrative ; how wonderful the grace of our Lord ! how happy the country where children are brought up in the fear of God, and taught so young to love and serve the Saviour ! what an eminent Christian,—so young a child ! But this is neither to be taught nor learnt. He alone can give it, who is love itself, and who purchased us to himself by shedding his precious blood for us. Oh, sir, you do not know, perhaps, to what an unworthy being you wrote. I have passed all my life in the ignorance of Him who died for me ; without love to Him who loved me first, and sought me out, when I hastened to my ruin in a life of enmity to my God. He sought me out, and mercifully sent His servant Pinkerton to open my eyes and my ears by the power of His word, so that I plainly see now what a sinful, wicked creature I am : what a gracious, merciful God to offend ! and how kind, and always ready and willing to receive us, our Saviour Jesus Christ is, and always will be ! How good He was to me, sending such a meek, patient, loving soul, as the worthy Mr. Pinkerton proved to be during his living in my family.* What a life of disgust it must have been to a man of his distinguished merit, to bear with the caprices and wickedness of a spoiled, ignorant, and proud woman ; but 'charity seeketh not her own, is not easily provoked, beareth all things, hopeth all things, endureth all things : charity never faileth :' I have an evident proof of it in my dear friend and instructer. But I must stop, and ask to be forgiven for having written so much : my heart opens at the voice of a friend, and then I speak out of the fulness of it. Excuse me, then, sir, for intruding so much upon your time. Pray for me, that I may come in faith and grace to the happy day, in which I shall be enabled to join with you in joyful hallelujahs and eternal praises of our heavenly Father and divine Saviour. Oh, may his peace always be with you ! Receive with indulgence, dear sir, my hearty thanks ; and the assurance of the sincere esteem and high regard with which I am your much obliged and obedient,

"P. Sophia Metstchersky."

The letters to Mrs. Livius, which are next inserted, were written about this period, and the editor cannot recur to them without feelings of the liveliest emotion. They allude to an excellent and highly valued character, the late George Livius, Esq., who is endeared to the writer by recollections which time cannot impair,—which live not only in the memory, but in the heart. He once knew the world, but had long retired from it, and left it in pursuit of a better. He was the well-known Gaius* of the county where he lived,—the lover of good men, of whatever name or title: he was purified in the furnace of affliction; but his trials are now terminated, and he has entered on those blest abodes where rest is promised to the weary, and where sorrow and sighing flee away.†

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* Mr. (now Dr.) Pinkerton, was intrusted with the education of this distinguished lady's children.

The editor trusts he shall be pardoned this short indulgence of awakened feeling towards one who was his father-in-law, and who eminently united to the interesting qualities that adorn the man, the principles and graces that constitute the Christian.

Nov. 15, 1816.

"My dear Madam,—Permit me to exercise the Christian privilege of at once condoling and consoling you. Often have I felt with and for you, as it has long respected your departed son; yet I doubt not, every pang of his, and every grief, have alike had their allotted embassy, and *that* a message of mercy to both. The valley of tears is strewed with rocks and thorns, and the pathway often lies through deep waters; yet the rocks are placed there by him who is emphatically *the Rock;* the thorn of care is not unaccompanied by the Rose of Sharon; and in the deep waters God has promised to deliver. If this valley *be* a wilderness, it is one through which *his* people are journeying, and in the midst of its darkest shades they fear no evil, for He is with them; his rod and staff are their support and consolation. It is not so, my honored friend? That you and I may ever prove it, is the sincere prayer of my dear wife and of your affectionate friend,

LEGH RICHMOND."

Nov. 23, 1816.

"My dear Madam,—Allow me once more to express the friendly solicitude which I feel for you and my honored friend Mr. Livius, under your recent and present trial.‡ His strength spirits would not admit of my saying all which my heart dictated when I saw him yesterday. I wish him to know how much I have valued his friendship, and how grateful I feel for a series of hospitality and kindness of no ordinary character, for a period of now near eleven years. I wish him to know that I have ever been a sympathyzing observer of his bodily sufferings; and have entertained a cordial esteem and regard for his many amiable and excellent qualities of head and heart.

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* A name given to him, expressive of his hospitality. St. Paul alludes to Gaius, as the host by whom he was entertained. Romans xvi, 23.

† The following anecdote deserves to be preserved, relating to this gentleman. He was formerly resident in India, where he held an important office, in the time of Warren Hastings. Being some time after requested by Mr. Burke, who conducted the celebrated impeachment of Governor Hastings, to furnish him with some fresh charges, of which it was known that Mr. Livius was in possession, the latter inquired what number he already intended to prefer? "We have now," replied Mr. Burke, "twenty-seven charges against him." "Then," said Mr. Livius, "I will not add one more to the number, for you have *twenty* too many."

‡ The death of one of their sons, and the dangerous illness of Mr. Livius.

"The confidential intercourse with which, at various periods, he has been pleased to favor me, cannot be obliterated from my recollection, nor effaced from my affections. It is my heart's prayer that his consolations may be 'neither few nor small;' that the peace of God may be his resting-pillow, and that God will 'make his bed in all his sickness.' Not one affliction has ever befallen him beyond what his heavenly Father designed for his present and eternal good. Wisdom, mercy, power, and faithfulness, have guided all. May each of his children be blessed with a heart taught by the same spirit who hath taught him and you to look to the Strong One for help; and may they be effectually preserved from the snares and delusions of this present evil world.

"May you, my dear friend, be upheld by a Saviour's power and love, to fulfil every arduous task which his wisdom assigns you. Forgive this intrusion, solely prompted by grateful friendship. Accept our united assurances of love for you and yours."

Dec. 18, 1816.

"My very dear friend,—It is fit that the same moment which brings me the long-expected, yet afflicting tidings of my much-loved friend's departure from this vale of tears, should dictate a few sympathetic lines to his dear relict. Your mind has long waited this event, with Christian resignation. May the Spirit of power and peace bless his own preparation, now that the hour of trial has arrived! You have the prayers of many friends to mingle with your own. These, in God's sight, are riches. May you enjoy them spiritually and eternally. 'Tribulation worketh patience; patience, experience; experience, hope;' hope thou therefore in God. Time is swiftly passing away, and its stream is gradually absorbed in eternity. Our years roll on, and we shall soon be there; and there we shall meet those who have loved Christ, and loved us. There, dear madam, in the bosom of your Saviour and God, you shall meet your dear husband. Till then, may faith, hope, peace, tranquillity, and love, gild your horizon, like resplendent clouds round the setting sun, prophetic of a bright approaching morning. Christ has bequeathed his peace to you; take it as his legacy, and use it to his glory. Mrs. Richmond unites in affectionate regards to you and all yours, under this present trial, with your affectionate friend, LEGH RICHMOND."

We close the chapter with a pleasing little poetical effusion, written about the same time:—

A WIDOWED MOTHER'S ADDRESS TO HER DAUGHTER ON THE DAY OF HER MARRIAGE.

Say, why should my bosom thus heave with a sigh,
And the tear of affection now start from my eye?
Forgive me, my child, whom my soul holds so dear;—
You've a smile from my heart, though my eye drops a tear!

This sigh is the tribute of tenderest love,
And I trust shall be heard in the mansions above;
For it breathes a warm prayer to the Bridegroom of heaven,
That to thee, now a bride, his best blessing be given.

May He weave thee a garland on this nuptial morn,
With the roses of Sharon thy brows to adorn;
With the ring of his love, may he claim thee for his,
And pronounce thee "joint heir" of his heavenly bliss.

May his true wedding robe, which he purchased with blood,
Be thy portion, my daughter, by Jesus bestowed;
By his grace freely pardoned, and cleansed from all sin,
Be thou spotless without, and all glorious within.

May my child and her partner, in holy connexion,
Be united, through grace, by true Christian affection;
May the wife prove a sister, the husband a brother,
And each find a help in the faith of the other.

Thus thy marriage on earth a sweet emblem shall be,
Of a far brighter union provided for thee;
And then, the few days of thy pilgrimage past,
Thy Saviour will own Thee his spouse at the last.

Peace be with you, my children! I speak without guile,
I began with a tear, but I end with a smile;
'Tis my hope, that your happiness nothing shall cloy,
And the heart of the widow shall sing with new joy!

CHAPTER XII.

Letter—Poetry—Description of lake scenery—Brief account of his first tour to Scotland—His sentiments on Oratorios—Tribute to the memory of his mother, &c.

It was usual with Mr. Richmond to mark with peculiar solemnity the birthdays of himself and all his family. Those he kept as a kind of religious festival;—writing letters to the different members of his family, and preaching to his parishioners on an appropriate subject. The following letter he wrote to his mother on one of these occasions.

"My dearest Mother.—The return of this day demands a return of affectionate regards to God, the author of my being, and to you, the instrument employed by him to convey life and existence to my unworthy self. Often do I reflect with love and gratitude on your kindness and watchful care over me, from infancy to the present moment. Your qualities of heart and head cannot be forgotten, any more than the name of parent;—a title consecrated by every principle, divine and human. This being my birthday, I propose to preach on Psalm cxxxix, verses 14—18. How suitable for such a meditation! What a miracle is the life of man, viewed naturally, spiritually, and eternally! How incomprehensible, from the first to last! from conception to the cradle,—from the cradle to the grave,—from the grave to the resurrection,—from the resurrection through eternity! Then to consider the endless variety of frames, providences, events, souls, bodies, and spirts! Sometimes when I meditate on futurity, I am lost in inexplicable thought: I then see the importance of the mind's retiring into the consolations of the past and the present, as they rise from the revealed plan of salvation; and through that medium, even eternity assumes a solid and hopeful aspect.

"If ever I felt it more than ordinarily due to a valued parent to express my gratitude, it is at a time when she has so kindly and so considerately met the peculiar circumstances of difficulty, in which a variety of events have conspired to place me. Between my last and present birthday many sorrows, many shocks to feeling, many heavy expenses have occurred; my heart has been tried to the utmost: but your affectionate, unupbraiding, and liberal conduct, has proved a great cordial to me and my dear wife, in all our trials."

The following letter will introduce to the reader a son of Mr. Richmond's, of whom we shall have occasion to speak more fully toward the close of this Memoir. The name, as has been observed, was given to commemorate that remarkable event of his own life which arose from the perusal of Mr. Wilberforce's work on Practical Christianity. This boy was now in his twelfth year; and we insert this letter principally to show the manner in which Mr. Richmond addressed his children at an early age.

"My dear Wilberforce,

"Shall I have no cause for heart-ache at my return, when I inquire how my child has behaved? how he has attended to his learning? how he has adhered to truth in his words? Shall I be comforted with the glad tidings that your heart, and your conscience, and your ways, all seem to partake of a happy influence? That you show your love to mamma by keeping her commandments? That you pray to God to forgive you your sins, and hourly offences? Do the four walls of your little chamber bear witness to your prayers and supplications for yourself and me? Do the sun's rays, as they early penetrate your window in the morning, find you early and active to rise, to read, to labor, and grow in grace?

"I saw Litchfield cathedral, and attended divine service there. It is a much smaller one than York, but has great beauty; the organ notes rolled sublimely through the vaults, arches, pillars, and roof; and the exquisitely painted windows assimilated with such sounds, and rendered the effect very fine. It has three beautiful spires.

"One evening I travelled with a friend for three hours, amidst the most beautiful and never-ceasing distant lightning; the whole western hemisphere was in a constant blaze; the flashes alternated from one point of the horizon to another, distance about forty-five degrees from it; sometimes the flashes were silvery, sometimes yellow, sometimes orange, sometimes forked, sometimes sheet-like, sometimes so vivid, you seemed to have a peep into more distant regions of space; sometimes more faint; now and then you heard slight rumblings, then all was silent. At one point the flashes gleamed upon a distant view of a castle, which seemed all on fire, and was only rendered visible by the effect of the lightning. A dark forest lay behind, and formed a fine contrast. Sometimes the forked flashes hurried one another in a kind of playful progress; at others, they dashed together as if in terrible combat: all this passed between seven and ten o'clock, on the evening of June 28th. But what are these lightnings, compared with those which made Moses quake and tremble at Mount Sinai? or what were even the latter, when contrasted with those of God's wrath against sinners? Thunder and lightning is a fine emblem of Divine justice and threatenings. You have need to 'flee from the wrath to come.' 'Repent, for the kingdom of heaven is at hand.' 'The wicked, and all the people that forget God, shall be turned into hell.' Do you forget Him?—if so, what shall be your portion? If you say you do not forget Him, how do you prove it?—

————video meliora proboque
Deteriora sequor;

is the character of too many nominal Christians; I would not have it to be yours. An enlightened, but unconverted mind, has eyes and tongue to approve what is right; but the feet follow the paths of evil. A converted heart alone walks in the steps of Him who is 'the way, the truth, and the life.' Say—

"To me, O Lord, be thou 'the way,'
To me be thou 'the truth;'
To me, my Saviour, be 'the life,'
Thou Guardian of my youth!

"So shall thy 'way' be my delight,
That 'truth' shall make me free;
That 'life' shall raise me from the dead,
And then I'll live to Thee."

"I sincerely hope you are beginning to be truly sensible of the danger of sin, and the necessity of seeking the Lord very early. Your life is an uncertainty, at best; occasional indispositions should remind you that you may never arrive at man's estate. If you are to die a boy, we must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Saviour,—a boy's salvation! Or else, a boy's ignorance,—a boy's obstinacy,—a boy's unbelief,—a boy's idolatry,—a boy's destruction! Remember all this and beware of sin; dread the sinfulness of an unchanged heart;—pray for a new one; pray for grace and pardon, and a soul conformed to the image of Christ Jesus; pray for wisdom, for the destruction of pride, vain conceit, and self-sufficiency. 'Be not slothful in business; but fervent in spirit, serving the Lord.'

"Friends here inquire after you; but it is in the full hope that you go on well, creditably, obediently, industriously, humbly, and Christianly. Love to all, from your affectionate Father, L. RICHMOND."

We here introduce a birthday hymn, composed for his son Wilberforce:—

"My years roll on in silent course,
Impelled by a resistless force:
Awake, my soul! awake and sing,
How good thy God, how great thy King!

"My years roll on: then let me know
The great design for which they flow;—
And as the ship floats o'er the wave,
Thy vessel, Lord, in mercy save.

"My years roll on: the tide of time
Bear me through many a changing clime!
I've summers, winters;—heat and cold,—
Winds, calms, and tempests, ten times told.

"My years roll on: but here's my hope,
And this my everlasting prop:
Though seasons change, and I change too,
My God's the same;—for ever true!

"My years roll on: and as they roll,
Oh! may they waft my ransomed soul
Safe through life's ocean, to yon shore,
Where sins and sorrows grieve no more!

"My years roll on: and with them flows
That mercy which no limit knows:
'Tis Mercy's current makes me glide,
In hope of safety, down the tide.

"My years roll on: my soul, be still;—
Guided by love, thy course fulfil:
And, my life's anxious voyage past,
My refuge be with Christ at last!"

"L. R."

The birth of another child induced Mr. Richmond to request a very endeared friend, Mrs. R., formerly of Kendal, to stand as sponsor. The request was made in the following letter:—

Turvey, Jan. 23, 1818.

"Will my dear friend, Mrs. R., allow me to enrol her name amongst the sponsors of my sweet little child at her baptism? It is my wife's desire, as well as my own: do not refuse us. Dear Mrs. F. of S——— Castle, is the other godmother. Join her in this act of charity and friendship, and thus put a seal to valuable recollections of Kendal, Keswick, &c. &c. The hymn of our last morning, after breakfast, still echoes a sweet farewell in my ear and my heart.

"My babe is to be called Charlotte Elizabeth. Charlotte as a memorial of the lamented Princess; and Elizabeth, as a memorial of 'the Dairyman's Daughter.' A palace and a cottage here unite in my child's cradle: may she rock in peace, and ever be found in the arms of her Saviour."

The following verses, composed by Mr. Richmond, were sung at the baptismal font, immediately after the service was concluded:—

"Welcome, dear babe, to Jesu's breast—
For ever there securely rest:
Welcome to these his courts below,—
Here may our God his grace bestow.

"Lord, sanctify this solemn hour,
Thy spirit on our offspring pour!
Fulfil thy promise to our child,
May she in Christ be reconciled!

"These holy waters now proclaim
Redemption free in Jesu's name,
Each sprinkled drop becomes a seal
Of that salvation which we feel.

"Behold th' affrighted infant weep!
Fear has disturbed her gentle sleep.
Weep not, dear babe, all others smile,
And love and bless thee all the while.

"Grant, Lord! if spared, the time may come,
When, summoned to her heavenly home,
Though all around her weep and sigh,
In smiles triumphant she may die!

"Receive the helpless child, we pray,
And seal her to Redemption's day,
Mansions of bliss may she inherit,—
The gift of Father, Son, and Spirit!"

With the lady who stood sponsor to his child, Mr. Richmond visited, during one of his tours in the North, the Lakes of Westmoreland. Among his papers is a very pleasing description of the scenery of that rich and romantic country. We extract the following passage, on account of its beauty:—

"There are numberless changes of effect produced in mountain scenery by the variation of sun, shade, mist, cloud, the state of vegetation, character of the atmosphere, and other causes, well known to every one familiar with such scenes; and they constitute no inconsiderable source of that high gratification which the traveller experiences in the study of natural beauties. The same combination of objects, viewed under a change of external circumstances, forms completely a new scene, and possesses an appropriate charm; inasmuch as it is the same and yet different. This consideration unfolds an almost endless diversity of effect, to be observed and enjoyed by the mind which loves to investigate the varieties of which such prospects are susceptible. This double source of variety, sometimes occasioned by actual change of the principal object in the landscape, and sometimes only by a change of attendant circumstances, affords strong evidence that the Creator, in all his works, appears to delight in a *profusion* of that display of contrivance, skill, and diversity, which teaches the creature to adore his attribute of Omnipotence. But it does more: it leads to the contemplation of that which declares, that 'God is here!' The delight with which a *Christian* traces the finger of God, in the midst of a fine prospect, does not merely arise from the admiration of divine power and contrivance; nor from his own quick sense of beautiful and sublime imagery; nor from his deduction of cause and effect, which natural philosophy traces in the history of earth, air, fire, and water. He sees all this, it is true, and honors God in it. But he also sees, that in the whole of this complexity of wonder, this harmony of created existence, there is a purpose of benevolence. The diversified joys of the landscape all concentrate in the joy of devotion. It is the love of God to man which fills the scenery with beauty and delight; it is the love of God which adapts the mind of man to this peculiar capacity of intellectual enjoyment. Whether the Christian's survey of nature partakes of the skill of the artist, the energy of the poet, the science of the philosopher,—let his enjoyment arise from any or from all of these sources,—this is the crowning consideration, *that these delights are given him of God, and are an evidence of God's love to him.* This leads him to reflect on his own character as a fallen sinner, yet still the object of such incomprehensible mercy.

"Under the impression of all these powerful emotions, he bursts forth into the pious reflection; 'What is man, O Lord, that thou art thus mindful of him, or the son of man, that thou so regardest him.' Nor can he refrain from exclaiming —'O Lord our God, how excellent is thy name in all the earth!'"

We subjoin another reflection, as he surveyed the beautiful Lake of Windermere, from above the town of Bowness, where it first breaks upon the sight.

"Was Paradise more enchanting than this? Did the Lord put our first parents into a garden more exquisitely beautiful than that before me? Could the river, which watered the plains and valleys of Eden,—could the ground out of which grew every tree that is pleasant to the sight and good for food, present a more lovely sight than this? That Paradise is vanished from mortal sight and possession; but, through the Redeemer, a brighter and immortal Paradise is regained; and the believer may see it emblematically and substantially represented to him, in his spiritual enjoyment of such an earthly Paradise as the vale and mountains of Windermere."

As he passes through the churchyard of Bowness, towards the Lake, he remarks:—

"A country churchyard is ever an interesting object; but in such a situation as this, many new ideas are excited, which add greatly to contemplative affections. On entering it, I was immediately struck by seeing a newly erected tombstone, at the east end of the churchyard, on which is inscribed the name of Richard Watson, late Bishop of Llandaff, who passed a large portion of the latter part of his life at a beautiful mansion on the banks of Windermere: he died, aged 81. It was near this very day twelvemonths that I held a conversation with him, as he sat in his carriage, at Ambleside."

Mr. Richmond, having received frequent invitations to visit Scotland, and being no less desirous himself of cultivating a personal intercourse with many valuable characters in that country, was induced, in the year 1818, to fulfil his long-meditated project. The introduction of the Jewish subject afforded a favorable opportunity; though it was to be expected that the sphere of exertion would be somewhat contracted to an Episcopalian pleader of that cause. We are in possession of very few notices of this first journey, beyond the accompanying letters; but we are furnished with more ample materials respecting a visit paid in 1820, to which we shall in due time direct the attention of the reader.

"*Edinburgh, July* 17, 1818.

"My dear Mary,—The respect, regard, friendship, and affection with which both myself and my cause are received, in every place, by the religious people in Scotland, constitute a feature in my life never to be forgotten. My whole mind is deeply busied in meditations upon the goodness and love of God. I can hardly expect to interest your mind in all the *minutiæ* of my hourly intercourse; but I believe your eyes would be often filled with tears of gratitude, if you saw and heard all which I see and hear.

"Delicate and difficult as the task is which I have to perform, as an Episcopal missionary in this Presbyterian land, I seemed to have succeeded beyond hope; and I am laying the first foundation of a building, in which, if Providence permit and spare me, I shall hereafter feel much interested, and the cause of God, I trust, be effectually promoted. But think not, my loved Mary, that amidst the bustle of missionary arrangements, conversations, speeches, and sermons; nor amidst the wonders and beauties of mountains, lakes, cascades, rocks, glens, plains, rivers, trosacks, and woods, I forget my dear, dear domestic circle at home. You are all unceasingly before my eyes; and the family group mingles with every scene I behold, and every undertaking wherein I am concerned; and often I see my dear wife anxiously and diligently pursuing the duties of her station,—smiling on the babe, or listening to the juvenile tales which a Catherine or a Legh may be able to read or to spell; or taking your walk, during this beautiful weather, in the fields. Or I see you on your knees, praying for grace to enable you to act with judgment in all things; and supplicating mercies on your husband. as he journeys by land or by water. Our prayers meet. What a favour to enjoy health, safety, and comfort, in all my wanderings;—and to be permitted to see the cause of God flourishing in a foreign land, or rather, in so distant a part of our own!"

"My wish is, that my loved and honored wife may receive this on our wedding-day. If posts occasion a failure, let the will be accepted for the deed. My desire is to express to you on that day, (an anniversary most dear to my heart) some little portion of that love and honor which I bear towards you; and to assure you, that a distance of four hundred miles, and a most active and unceasing train of business, impair not, but rather enhances, the feelings of my heart towards you and our dear children. Scenes, indeed, of a natural, moral, and spiritual character are passing here before me in striking succession, far beyond what I can express; but I trust they are ripening for domestic good; and I never felt more than now that great benefits to myself and to others are originating in my missionary excursions. God only knows what I have felt on my reception in Scotland, as connected with my tracts and sermons. I am surprised, gratified, and humbled.

"A leading feature in my late transactions has been derived from visits to Sunday and other schools, where, after hearing the children examined, I have addressed them. In every instance they have made juvenile collections for the Jewish children. On Sunday last I visited a school of two hundred children. It was the half yearly day for distributing reward books. The sixty most deserving scholars were to receive 'the Young Cottager' as their reward. Three of them had already been blessed, some time ago, in hearing it read at school. I was requested to present each child with a tract, as they were successively brought up to me, in presence of about two hundred grown-up persons of all ranks. It was a most solemn and affecting scene. The gentleman who manages the school offered up a most affecting thanksgiving for the good which had attended the distribution of my tracts throughout Scotland, and in his school in particular, and for the opportunity now afforded of introducing me personally to so many children, 'who had long loved me with all their hearts.' Immediately all the company and all the children sang a thanksgiving hymn. Then followed what affected me greatly. The children were drawn up in a triple semicircle, in the centre of which I stood. Each successful candidate successively stepped forward and received from my hand a 'Young Cottager,' and from my lips a short exhortation and blessing. Not an eye was dry, and my own with difficulty allowed me to go through the simple and interesting ceremony. One girl, who was two years since converted by God's blessing on the tract, as she approached me, was so affected, that she dropped on her knees and burst into tears.

"At another female school which I visited, there was a class of thirty dear little girls, all of five and six years old, who underwent the most interesting examination I ever witnessed. A monitor of eight years examined, and all the thirty little lambs replied at once in simple orderly expressions, as if but one had spoken ; and thus also they repeated hymns, and at last united in singing one. They then grouped around the chair where I stood, and where I addressed about one hundred and eighty of all ages. The affectionate farewells which I have received from numerous classes of friends accompanied by the most earnest entreaties that I will repeat my visits among them, affect me beyond any thing I have ever witnessed."

" My dear Boy,—Were I to attempt to describe the beauties of the Highlands of Scotland to you, I should be much at a loss. Whether my subject were the grand mountains, with snow still on their tops ; or the magnificent water-falls, amidst rocks, and glens, and woods ; or the noble rivers and romantic brooks, winding through fruitful plains or hills ; or the fine lakes, expanding their bosoms to the clouds, which they reflect from their surfaces ;—whether I were to write from the splendid mansion and grounds of a Highland chief ; or the lowly, smoke-dried cottage of a Highland peasant ;—whether the ruined castle or abbey, or the neat modern parish church, were the subject of my description, I could say much, yet not enough. Here I am, amidst the unexampled and wild beauties of the Trosacks, on the banks of Loch Katrine ! *There* is the glen down which Fitz-James hurried from the mountains, when he lost his way ; *there* is the island of the Lady of the Lake, from whence she put forth her little skiff, at the sound of the echoing horn. *There* is the great mountain of Benvenu, springing up from the lake to the clouds : there is his brother Benan, with Benean, and Benhaum, and Benledi, and Benvoirlich, and Beneen, and many more lofty beins (mountains,) surrounding this most lovely lake. Here is the Goblin's Hole ; and *there* the spot where the last of the couriers of Roderic Dhu was slain. In all the scene sublimity reigns ; and above all, God reigns in it also."

" My dear F——, I was unspeakably gratified at Newcastle, in seeing two little girls, one of ten, the other of twelve, the spiritual fruits of my 'Young Cottager ;' the latter of the two I had not seen before. I never before, except in the case of 'Little Jane' herself, saw so clear and so early an instance of decided grace, and of a truly enlightened mind : you would have thought her conversation equal to eighteen at least. I apprehend that I have become acquainted with above thirty cases of decided usefulness in youth, from that tract, since I came into the North. Oh ! what a mercy ! In this, 'goodness indeed follows me.'

" My visit to Scotland has been marked by more affection and usefulness than any I ever made ; numerous public and private occurrences overwhelm me with gratitude. The Scottish scenery is of the very first class. Whatever is beautiful, whatever is grand, whatever is wild and romantic,—all are to be found in almost unlimited variety of display. Noble rivers, lakes, and waterfalls, picturesque hills and mountains, lovely land and sea views, fine towns and buildings,—all speaking the goodness, power, and wisdom of God! The marks of affection, regard, and esteem, with which I was received, far exceed what I have ever witnessed; and I have reason to believe much actual good has been done to many individuals, while I was there."

The following letters express his sentiments on the subject of Oratorios, on which he seems to have held a most decided opinion. No man was ever more truly fond of music than himself, and especially in its application to devotional purposes. Such is the professed object of Oratorios; and the sublime compositions of those great masters in this science, Handel and Haydn, certainly carry its powers to almost the highest degree of perfection. The principle then, itself, in its pure and legitimate application, must ever be considered as subservient to the interests of piety. It is, therefore, the abuse of this principle, and the mode in which Oratorios are generally conducted, that excited the apprehension of Mr. Richmond, as to their possible influence on his own children. The worldly associations connected with what is otherwise a source of high gratification to a scientific and devotional mind, constituted, in his estimation, an insuperable objection to these festivals. As a difference of opinion is known to exist in the religious world on this subject, we feel happy in exhibiting Mr. Richmond's sentiments, in the following letter to his wife.

"*Edinburgh*, *Aug.* 25, 1818.

"My very dear Mary,—The approaching grand musical festival, to be held at Edinburgh, about the same week with that at Northampton, occasions almost daily discussion in every party where we are visiting; and there is but one feeling amongst all our Christian friends,—that no serious and consistent Christian will go. Mary,* of course, hears nothing from either her father's lips, or from those of all his estimable friends on this side of the Tweed, but determined objections to the whole plan, its accompaniments, its gayety, its dissipation, its ensnaring character, and its inconsistency with every principle of nonconformity to the world. Neither she nor I could appear again in Scotland, in a religious and much less in a missionary character, if we were to be present at these amusements. How, then, can I do otherwise, which from my heart I sincerely, seriously, and deliberately must, than condemn the same thing, as it concerns dear F———.

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* His eldest daughter, who accompanied him during his tour to Scotland.

"I have never had but one opinion on the subject of these prostitutions of religion and music, at these theatrical, and, as I think, unwarrantable medleys. I wish you had the good sentiments of dear John Newton, on the public Oratorio of the 'Messiah,' at hand. I deeply lament that any, who, in other respects, so justly deserve the name of consistent Christians, should so little fathom the corruptions of their own hearts, and be so insensible to the dangerous tendency of public amusements which unite all the levity of the world with the professed sanctity of religious performances. Think not that I blame any one but myself, for not long since making my sentiments on this ensnaring subject better known to those so near and dear to me. It is somewhat singular, that I should, with many Christian friends of all ranks in Edinburgh and Scotland, be making a firm stand against the principle and the practice of a musical festival held here, at the very time that I must also make as firm a stand against the same thing in the South. It is contrary to every feeling I can entertain on the subject. *We* have forsworn all these things on principle; and what is religious character and credit worth, if consistency is to be sacrificed? Numerous as my faults and errors may be, I hope to be preserved from ever deliberately consenting that my children, of whatever age, should enter into societies, intimacies, or amusements, which I deem forbidden, so as to wound my conscience.

"I write with the most affectionate feelings of a husband, a father, and a Christian; and at this distance, we must not encounter the chance of reciprocal uneasiness, from any dubious discussion. I will only add, that I have not the least objection to dear Mrs. M. knowing my whole mind on the subject, which is, and has been for many years, perfectly decided. God will ever bless those who sacrifice worldly interest to pure conscientious motives: I have no fears on *that* head.

"Our journey is very active, and full of mercies. I conclude that Mary tells you of the beauties and kindness of Scotia. She is here forming truly Christian acquaintances and friendships. I pray for, and think of you much. God bless you!

Take this as the hearty prayer and desire of your affectionate L. RICHMOND."

The same subject is thus resumed, in a letter addressed to an active friend of the Tract Society:—

"I can truly, deliberately, and conscientiously add to the testimony of my friend Pellatt, that I do consider the ordinary musical festivals, conducted as they are, amid a strange medley of wanton confusion and most impure mixtures, as highly delusive, fascinating, and dangerous to youth. I consider the Oratorio performances in churches, as a solemn mockery of God, and forbidden by the clear principles of the Gospel. The making the most sacred and solemn subjects which heaven ever revealed to man, even to the Passion of Christ himself on the cross, a matter for the gay, critical, undevout recreation of individuals, who avowedly assemble for any purpose but that of worship; and who, if they did, could hardly pretend that it were very practicable in such company, and on such an occasion, I do from my heart believe to be highly offensive to God. Playhouse actors and singers (frequently persons of exceptionable character,) are hired, supported, applauded, and almost idolized, in these exhibitions, and encouraged to persevere in their immoral and dangerous profession. Vice rides triumphantly in such proceedings. I am happy to say, that in case of the festival at Edinburgh, none of the serious people, either ministers or laymen, have countenanced it with their presence: excepting two clergymen, one of whom left the Oratorio in the midst of the performance, shocked and confounded at the abuse of holy things, and ashamed of being found there; the other is deemed by all his brethren to have acted very wrongly, and to have countenanced much evil. The spirit of the world, the pride of life, the lust of the eye, all enter into these public gayeties; and their false pretensions to partial sacredness, only render them more objectionable. If young people do not learn this lesson early, they will greatly suffer in all hope of their spirituality. The less they may now in the infancy of their Christian state, see and feel this, the more dangerous it is to yield to their ignorance and inexperience. What is morally and religiously wrong, can never become right through the error of youth. And it would be a strange departure from every moral and religious principle, to say—'I know an act to be wrong in itself, but my child has not grace enough to see it as I do; therefore, I may lawfully permit him to do what I know to be wrong. Would not this open a door to every species of sin and error?

"As to examples of good people:—Sin does not cease to be sin, because some good people unhappily fall into the snares which the great enemy of souls spreads for their delusion. It is, and it shall be for a lamentation, that good men err so deplorably, and thereby countenance what, eventually, their principles condemn, and what they may some day have deep cause to regret.

"No man in England loves music,—sacred music,—better than I do; therefore my sacrifice to principle and conscience is far greater than that of many others. I ought to have the greater credit for my self-denial; but I dare not countenance sin and danger, because it is clothed in the bewitching garb of good music and pretended sanctity. 'Let not my soul come into their assembly!' Tender and affectionate husband and father as I hope I am, however I may sometimes be misapprehended, and consequently sorry to interfere with the comfort of those most near and dear to me; yet I rejoice from my heart, in having prevented the sanctioning any part of so promiscuous and unjustifiable a medley, by the attendance of any of the members of my dear family; and they will one day thank me. When the object is avowedly an act of worship, all is right, let who will sing and play; but when it is avowedly an act of amusement, religion, rightly felt and understood, forbids the profane performance of singing-men and singing-women, trifling with the things that belong to our everlasting peace, and turning them into mockery."

Leaving these remarks to the judgment and conscience of the reader, we now return to the course of our narrative.

Allusions have been made, in a preceding part of this Memoir, to Mr. Richmond's mother. Her maternal care in the days of his childhood, her early endeavors to instil into his mind the principles of religion, and the interest she manifested in some of the subsequent events of his history, have been incidentally mentioned. She died in the beginning of the year 1819. But before we enter upon the account of her decease, we shall introduce a brief memoir, from the pen of Mr. Richmond, in which the history of his family is so interwoven with his own earlier years, as to form a kind of episode, which we have no doubt will interest the reader by the simple and affecting character of its details. It is addressed to his children, as a memorial of the virtues of his mother; while his execution of it is no less a memorial of his own.

This little piece will appropriately form, by itself, the subject of our next chapter.

CHAPTER VIII.

A Tribute of affectionate veneration for the memory of a deceased Mother;—in a 'series of Letters to his Children. By the Rev. Legh Richmond.'

LETTER I.

"My beloved Children,—The affecting summons which I so lately and unexpectedly received, to pay the last act of duty and love to the remains of my invaluable and revered parent, has impressed my mind with a strong desire to leave some memorial of her character, for your sakes, and for your instruction.

"I am just returned from the grave of one whom a thousand tender recollections endeared to every faculty of my soul: and I wish to preserve something of that solemnity of feeling, and gratitude of heart, which such a scene was calculated to inspire. How can I better do this, than by endeavoring to convey those emotions to *your* bosoms, through the medium of an epistolary communication, devoted to an affectionate retrospect of the character and disposition of the deceased? I feel myself, as it were, a debtor to two generations, between whom I now stand, as the willing, though feeble and unworthy agent, by whom benefits and consolations, derived from the one, may be transferred for the lasting advantage of the other. The solid character of her religious principles, the superiority of her mental attainments, and the singularly amiable deportment by which she was distinguished, constitute powerful claims to *your* regard. If any additional plea were needed, I would derive it from the deep and affectionate interest which she took in whatever concerned your welfare, both spiritual and temporal; from the prayers which she daily offered up to the throne of mercy, for *your* happiness; and from the unceasing watchfulness and anxiety which she manifested for *your* progress in every good word and work.

"Although she was far separated from you, by the distance of her residence from our own, and the opportunities of personal intercourse were thereby greatly restricted; yet her most tender and sacred affections were ever near to me and mine. We occupied her daily thoughts and her nightly meditations;

and now that she is gone to rest, and her heart can no longer beat with mortal anxieties, it is highly becoming that we who loved her, and whom she so ardently loved, should give a consistency to our affection for such a parent, by a grateful inquiry into those qualities of head and heart with which God so eminently blessed her.

"There is a solitary tree, underneath which, by her own desire, she lies buried, in Lancaster churchyard. I feel a wish, if I may be allowed for a moment to employ the imagery, to pluck a branch from this tree that waves over her tomb; to transplant it into my own domestic garden, and there behold it flourish, and bring forth 'fruit unto holiness.' I would gladly encourage a hope that this wish may be realized in you, my children, and that such intercourse with the dead may indeed prove a blessing to the living.

"But this can be expected only in dependence on the free and undeserved mercy of that God and Saviour, in whom your venerable grandmother trusted; and 'whom to know is life eternal.' Whatever, therefore, of domestic narrative; whatever of earnest exhortation to yourselves; or whatever of remark upon the interesting qualities of the subject of this memoir may intermingle with my present address,—keep invariably in mind, that my great objects, as it concerns her, and you, and myself, is to give glory to God alone; and in the deepest humiliation of heart, to look up to Him as the sole fountain of excellence.

"In addressing you on such a subject, my children, it is natural that I should reflect on the varieties of age and circumstance in which you are placed. Even in point of your *number*, I can hardly pronounce it without some degree of fear and trembling. *Ten* immortal souls—souls allied to my own, by ties inexpressibly tender, and inviolably dear;—souls committed to my charge, not only as a minister, but also as a parent, 'Who is sufficient for these things?' has been the secret cry of many a minister and many a parent. In each of these relations, I wish to apply that divine promise to my heart, 'our sufficiency is of God.' I have long cherished a hope, founded on another gracious intimation of His will to those who love and fear him,—'The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' Supported by these consolations, it has been my aim to bring you up in the nurture and admonition of the Lord, and to train up my children in the right way; trusting, that if they live to be old, they will not depart from it. Yet sometimes the anxious fear connected with a survey of the world in which you are placed,—its vanities and its vices,—its delusions and its dangers, will force itself on my thoughts. I have lived to see, in other families, some of their buds of promise blighted, through the baneful and infectious influence of corrupt associations. I have seen what havoc the pomps and vanities of this wicked world, the sinful lusts of the flesh, and the wiles of the devil, have made in many a household. I have witnessed the sorrows, and have mingled mine with the tears of my friends, when they have spoken of the wanderings and misconduct of some of their children : and then, I have occasionally trembled for my own little flock. But I feel it, at the same time to be both my privilege and my duty to use this very solicitude for a higher and nobler purpose than despondency and unbelief would suggest. These anxious affections are planted in the paternal heart, and manifestly ordained of God, as incentives to caution and stimulants to prayer. As such, I would employ them for your sakes ; I would thereby the more assiduously teach you to 'abhor that which is evil, and cleave to that which is good :' and above all, I would with the more earnestness and dependence on the covenant grace of God, present your mortal and immortal interests, in supplication to Him who hath said, 'the promise is unto you and your children, and to all that are afar off, as many as the Lord shall call.'

"And surely, I may be allowed to urge an excuse for dwelling upon this text, even in a way of literal application. For you, my first-born child, are indeed 'afar off ;' and these pages may much more easily reach you, amongst your uncertain journeyings on the shores or the waves of India, than they can ever convey an adequate idea of the exercises of varied affection, which your eventful history has occasioned us.

"Next to your immediate parents, no one felt so deeply on your account as my deceased mother. Her prayers and good wishes were mingled with our own, when we first committed you to the vicissitudes of the ocean, and the mariner's lot ; and the above-named promise was her support, as well as ours.

"As I stood on the shore of the Isle of Wight in the summer of 1814, and watched the departure of the ship which contained my child, with a father's eye and a father's heart, I mused over the past, the present, and the future, until the shadows of the night interrupted my view. One moment suggested, 'my poor child will soon be *afar off ;*' the next, as it were, replied, but the promise is unto you and to your children, and to as many as are *afar off.*' The thought consoled me as I returned homeward, and I prayed for my little ones, that God would 'speak peace to you which were afar off, and to them that were nigh.'

"And then, again, my son, when during the following year we received the dismal tidings of the wreck of your ship, and the destruction of nearly all her crew, on the coast of Africa,* as she returned on her voyage from Ceylon, when among the six persons whom alone, out of 360, Providence saved from death, we found not your name, we seemed, in this valley of the shadow of death, more than ever to need the rod and the staff of the great Shepherd to comfort us. At that trying period the same promise came to our aid, and we felt its consoling influence; while, like Aaron, when his sons were dead, we held our peace. And when afterward it pleased God, in the mystery of his mercies, to discover to us our mistake, and to prove to us that you had no part in the horrors of this watery grave, it did indeed seem once more fulfilled,—'this my son was dead and is alive again; he was lost and is found.'

"During these transitions of feeling, I cannot express how much the truly scriptural communication of sentiments and counsel, which we received from my now deceased parent, contributed to the encouragement of faith, and patience, and gratitude. From that period till her death, the welfare of my child 'afar off' continued to lay very near to her heart. 'What news from India?' was her frequent inquiry, and always accompanied by the interesting tear of maternal solicitude. To you, therefore, as the eldest of my dear filial flock, I may, with due earnestness, first commend this 'tribute of affectionate veneration for the memory of my deceased mother.'

"She was a faithful mother to us all; and I wish her memory to be enshrined in the grateful recollection of your heart. If these lines are ever permitted to meet your perusal, my son, cherish them for her sake and mine.

"From India, I turn to my nine children at home; and greet you with a father's blessing, as I present you with these domestic meditations, which I write for the sake of those of you who have enjoyed the opportunity of occasional intercourse with the subject of the memoir, as well as of those whom circumstances never permitted to know her. I anticipate the time when even my last born, the babe that cannot yet lisp the honored name of 'grandmother,' shall not be ignorant of her worth, but shall love to listen to the record of those gracious affections with which God was pleased to adorn her; and perhaps, on some future day, when visiting the grave where she is laid, may say, 'here lies one, whom from my cradle I was taught to love and honor.'

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* Off Cape Lagullas.

"But, whilst I am enumerating 'the olive branches which surround my table,' and 'the children whom God hath given me,' I suddenly feel as if I had erred in my calculations. Is there no link of connexion between the visible and invisible worlds? no right of appropriation by which an earthly parent may say, 'I have a child in heaven?' Yes; a sweet little cherub in the mansions above seems to my imagination to be the very link which faith and love would employ to animate all the energies of my best affections, when I look at my still living children, and contemplate their immortal condition.

"One of you, my *eleven* children, is in glory,—a lamb, safely and eternally folded in the arms of his Redeemer. He is the first of my household that has gone to his rest. May he prove a pledge for many to follow him there, in God's own time. In the mean time, cherish it in your frequent remembrance, as an argument for heavenly-mindedness, that one of you is already in heaven. I may not, indeed, now address myself to *him;* but I may speak of him to you: I may remind you of his epitaph, and of the Paradise to which he belongs. I may also thus preserve the sense of kindred alliance between the dead and the living of my family, and ardently pray for the perfect and eternal reunion of them all, through grace, in 'the house not made with hands, eternal in the heavens.' Such likewise were the supplications of her who through faith and patience is gone to inherit the promises, and to join our own little infant in singing hallelujahs 'to Him that sitteth upon the throne, and unto the Lamb.'

"In the cherished anticipation of such results, from the free and undeserved mercies of redemption, I will conclude the present letter, by subscribing myself your affectionate father,

L. RICHMOND."

LETTER II.

"My dear Children,—In this endeavor to delineate a short sketch of the life of your deceased grandmother, it seems necessary that I should give you some little information respecting her parentage and ancestry. There is a kind of pleasing melancholy in recurring to times now long past, and to former generations, endeared to recollection by kindred ties, to which I cannot feel wholly insensible. A number of letters, papers, and documents, connected with the early circumstances of my dear mother's life, and of her more immediate relatives and ancestors, lie before me. While I peruse them, I seem to be translated to a former age; and to realize once more scenes and associations which can only thus be revived. They bring to my recollection the friends of my own infancy long since dead, and the various domestic relations and events of which they loved to speak. I would not set a higher value on such things than they deserve; nor would I put the mortal genealogies of earth in even a momentary competition with the alliance of 'the family of heaven.' Yet, in tracing the personal history of those whom God is pleased to honor with spiritual blessings, an interest may lawfully be excited by a variety of minor circumstances, which are necessary to the connexion of the story; and may lead to profitable considerations, when viewed as the links of that chain in Providence, by which the Almighty Father upholds the destinies of his children, and confirms the counsels of his will respecting them.

"My mother was born at Liverpool, in the year 1736. Her parents were descended from, and nearly related to, several ancient and respectable families in the counties of Lancaster and Chester. Her father, John Atherton, Esq., of Walton Hall, near Liverpool, was descended from a younger branch of the Athertons, of Atherton in the former county, who settled at Preston. Of his character, I have frequently heard my mother speak with affectionate veneration. More particularly, she used to give me an account of a behavior and conversation on his death-bed, which seemed to bear the characteristics of true Christian faith and hope. 'I am,' said he, 'an unworthy sinner, but I know in whom I have believed. I have nothing, nothing of my own; but Christ is every thing. My daughter, the comforts of dying rest not in the poor merits of man, but in the sure mercies of God.'

"Such were a few of the expressions which frequently escaped from his lips, till his eyes peacefully closed in death. Such traditional memorials should be valued amongst us that remain; and may, by God's blessing, prove incentives to follow those who through faith and patience are gone before to inherit the promises.

"Her mother was the daughter of Sylvester Richmond, Esq.'* of Acton Grange in the county of Chester, by Frances Elizabeth, daughter of Sir Richard Brook, of Norton Priory, Baronet, who died in 1710.

"Her mind, at a very early period, exhibited a strong inclination to the study of the best authors. She was well versed in the historians, essayists, and poets of her own country, and read the French language with fluency. Her memory, even at the advanced age of eighty-three, was well stored with the judiciously-selected reading of her younger years. She possessed a naturally strong judgment, and eximined with accuracy the sentiments and the style of every book which she read. At a period when female education was, with but few exceptions, very feebly directed to the cultivation of general and useful literature; when the romance and the cookery book were too frequently esteemed to be the chief requisites of a lady's library--Miss Atherton was a constant student in almost every branch of such learning, as, even in this more cultivated age, would be deemed advantageous and interesting to the female mind. In this she was encouraged by both her parents, who well understood and highly valued the proper cultivation of the understanding, through the medium of useful literature.

"But with these attainments there was no display, no pedantry, no conceit. If ever there was a disposition marked by true feminine modesty and humility, it was her own. She thoroughly fulfilled the apostolic injunction, 'in honor preferring one another.' Others, indeed, knew her value; but she ever undervalued herself. Although domestic and retired in her habits, yet she mingled with and adorned a most respectable circle of relatives and friends, among whom she was justly esteemed as an approving and amiable companion.

"From her childhood she entertained a deep reverence for the Holy Scriptures, and had a strong tincture of piety in her disposition. She read many valuable authors on religious subjects: and though not at all times equally favored with opportunities of Christian intercourse, which daily experience proves to be so requisite for decision of character, yet her heart was ever directed with firmness and affection towards serious subjects, which produced a conscientious integrity of mind, distinguishable in her whole deportment. In the latter period of her life, to which I shall soon direct your chief attention, she has confessed to me that defective views of some primary points of Christian doctrine pervaded her former religious sentiments. She most sincerely relied on the atonement of Christ; but at that period had imperfect views of the fulness and sufficiency of his work. She had acquired very humbling views of herself as a sinner; yet these were not unmixed with error and indistinctness, with regard to the plan of divine acceptance. The commonly received divinity of that day, and the usual discourses of the pulpit, were lamentably defective in many grand essentials of Christian faith. The spiritual truths of the Gospel, and the fundamental principles of the Reformation, were generally veiled under a system of ethics, which however pure and correct, as a *part* of the great scheme of revelation; yet, when substituted for the whole, loses its own intrinsic value, while it robs the Redeemer of his honor and the sinner of his hope.

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* This Sylvester Richmond was the son of Dr. Sylvester Richmond, who settled, and practised very successfully as a physician, in the town of Liverpool, during the reign of Charles II. His father was Oliver Richmond, Esq. of Ashton Keynes, in the county of Wilts, on which estates his ancestors had successively resided from the time of the Conquest.

"Under external advantages of this nature, it is an interesting subject of investigation to trace the secret and gradual progress of the mind of a sincere and humble inquirer after truth, through the different stages of its advancement.

"There were two circumstances which greatly contributed to strengthen and direct her judgment and affections in religious concerns. Her mother's own brother, the Rev. Legh Richmond, who was, first, vicar of Garstang, near Lancaster, and afterward rector of Stockport, in Cheshire, was educated and prepared for the ministry by Dr. Thomas Wilson, bishop of Sodor and Man. The venerable and apostolical character of this insular prelate was by this connexion brought more immediately under Miss Atherton's notice. She also saw much of a similar disposition in the conduct and ministry of his pupil, her uncle. 'Bishop Wilson,' to use the language of his biographer, 'was a man of most exemplary piety, charity, and all Christian graces, who continued for the long course of fifty-seven years, to perform all the offices of a good bishop and a good man.' His writings, and particularly his manual of devotion, entitled 'Sacra Privata,' were much esteemed by and rendered very useful to her. These benefits were greatly increased by the intercourse with her uncle, whose disposition, attainments, and conduct in the ministry not a little resembled those of his excellent tutor.

"My dear mother always spoke with peculiar gratitude and veneration of the advantages which she received from the instructions and conversations of this relative. Her subsequent marriage with his son, my late honored father, Henry Richmond, M. D., naturally conduced to increase those sentiments of respect and regard which she had previously entertained, and rendered every valuable feature in his domestic and ministerial character doubly dear.

"Another circumstance connected with the early period of her life, to which I have frequently heard her revert, and of which I find among her papers some valuable memorials, was her intimate acquaintance with a near relative, the late Henry Cornwall Legh, Esq., of High Legh, in the county of Chester. This gentleman had formed a valuable intercourse with the late Lord Dartmouth and some of his friends, through whom he had been led into remarkably solid and serious views of the great importance of real religion. I have often heard my mother observe, that of all the acquaintances of her own age, during her earlier years, there was none with whom she found so much congeniality of mind, upon religious topics, as Mr. Legh. Frequent visits which she made to the family at High Legh, afforded opportunities of useful conversation with her relative. I am now in possession of two manuscripts on sacred subjects, given to my mother by Mr. Legh, to which she attached great value, and of which she spoke, to the end of her life, as a means of guiding her mind into clearer views of divine truth than any human composition which she had previously read. As I consider these papers to be estimable for their own sake, as well as that of my mother and her friend Mr. Legh, I will annex part of them to this memorial, and indulge a hope that her grandchildren may profit by the same channel of instruction which, at a former period, was instrumental to the spiritual attainments of the deceased.

"I have hitherto been speaking of that portion of my dear parent's life which was prior to my own birth. I shall, in my next letter, write more immediately from my own recollection and experience. I wish you to profit by this simple domestic narrative. I feel that I owe it to God, to my children, and to my departed mother, that you should become better acquainted with her now that she is dead, than circumstances permitted while living."

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LETTER III.

"In the year 1771, Miss Atherton was married to her cousin, Dr. Henry Richmond, the only son of Rev. Legh Richmond. His mother was the daughter of Henry Legh, Esq., of High Legh, in Cheshire, by Letitia, another daughter of Sir Richard Brook, Bart., of Norton. Dr. Richmond was educated at the grammar-school in Macclesfield, under the care of the Rev. Mr. Atkinson. He was entered at Trinity College, Cambridge, in the year 1759, and was elected fellow of that society in 1766. He was originally intended for the sacred ministry, and his father had considerable hopes, at one period, of obtaining the rectory of Stockport for him; but in consequence of the failure of his expectations in that point, a change took place in regard to the profession which he adopted, and he applied himself to the study of physic.

"Not long after the death of his father, which took place in 1769, Dr. Richmond settled as a physician in the town of Liverpool. At this period Miss Atherton resided with her mother, now a widow, in St. Paul's Square, in the same town. A congeniality of principles and dispositions, founded upon many valuable qualifications of mind, which they each possessed; and an esteem strengthened by the kindred intimacy of the families from their very infancy, led to that union which took place in 1771. Her younger sister Elizabeth was, nearly, at the same time, married to Michael Nugent, Esq., of —— in Ireland, a first-cousin to the late Earl Nugent. Mrs. Atherton continued to live with Dr. and Mrs. Richmond till her death, which did not take place till about sixteen years after the marriage of her daughters. I am the more minute in relating these family occurrences to you, my children, because I am aware that it is the only channel through which you are likely to obtain them. The lapse of time, the distance and dispersion of some relatives, and the deaths of many others, gradually throw a veil over a variety of occurrences and connexions, the remembrance of which, to a certain extent, I wish you to preserve.

"We know not by what peculiar links in the chain of providence and grace, it may please God to promote our best and dearest interests; but, among others, I would cherish the hope, that the memorials of our ancestry, and more especially of such as, in their generation, loved and feared His holy name, may not be unavailing to their posterity.

"I will now endeavour to lay before you a short review of what I may call the second period of your grandmother's life. Her conduct during the single state, as a daughter, had been useful, affectionate, dutiful, and domestic. Such daughters, and such alone, are calculated to exhibit those still brighter characteristics which attach to the subsequent relations of the wife and the mother. Let my children ever remember, that *in the ordinary course of the progress of a Christian and domestic character, the seed of hope is planted in childhood, and the bud manifests its first beauty and fragrance in their earlier youth, and thence issue that more expanded foliage, which constitutes the ornamental features of their more advanced condition.* There is a wise and beautiful order in the mode and manner of the dispensations of God's grace.

"There is a progressive attainment of knowledge, and a growth of principle in the hearts of such as He is training up in the way they should go, which successively develope as the infant advances to childhood, the child to youth, and the youth to man. There is a preparation of heart which accompanies this progressive formation of character. The affections and principles of action which, under the divine blessing, have been fostered in the bosom of the child, to the furtherance of the parent's happiness, and the general welfare of the domestic circle, are precisely those which will hereafter constitute the solidity and the loveliness of the nuptial character. The difficulties and the trials of early life may have been fewer (mercifully perhaps, ordained to be so;) but the heart that has been disciplined in the school of filial obedience and affection is thus prepared for future usefulness, and for the trial of faith, love, and patience, in a subsequently acquired relation. "More particularly to speak of the female character;—subject to those exceptions which the unlimited grace of the Almighty is sometimes pleased to make in the dispositions of individuals at a more advanced period of life; exceptions which in no respect form a rule for general conclusions; those who, in unaffected sobriety of manners and simple spirituality of heart, have aimed at fulfilling the domestic duties of the *daughter*, will ever constitute that truly honorable class of women whom Providence appoints to sustain the more arduous characters of the *Christian wife* and the *Christian mother*. In vain shall we look for characters of this description among the daughters of folly and fashion. Their hearts are estranged from the very principle of the domestic disposition. Accustomed to the repeated indulgence of luxurious inclinations, their volatile desires are ever upon the wing in search of something new and gay, that may satisfy a craving and disordered appetite for novelties. They are 'lovers of pleasure more than lovers of God.' But, says the same apostle, 'she that liveth in pleasure is dead while she liveth.' Beware, my dear daughters, of such examples; dread their contagion, and, therefore, shun their society. Pray that you may ever be preserved from the ensnaring influence of those pomps and vanities of the world which you have solemnly renounced in your baptism. And let it be the comfort of my advancing years to see that your centre of attachment, as well as duty, is *at home*.

Numberless and invaluable are the ideas which connect with that one word, *home*. May you and I so cherish them by sacred principle on earth, that we may be found meet for a better home hereafter, even for 'the inheritance of the saints in light.' My dear mother had been educated in sentiments truly domestic; her chosen associates were of a similar character,—her parents encouraged them for conscience, as well as for comfort's sake. Her time and attention had been from her youth upward, chiefly directed to the devotional study of religious truths, the culture of useful literature, the temperate pursuit of the elegant arts, the society of estimable friends, and the well-regulated plans of her parents' family. In the midst of all, she lived in constant habits of prayer; and this consolidated the valuable qualities of her mind, and gave them a holy tendency.

"With dispositions and habits thus previously formed, Miss Atherton entered into the marriage state. The following year gave birth to the heart that dictates, and to the hand that guides my pen.

"May I not be allowed to pause for a few moments over the solemn and affecting considerations hereby suggested. I have frequently meditated upon the subject of my birth, as connected with my death and resurrection. I have often contemplated the history of man, through its eventful course, from the cradle to the grave; and endeavoured to make the practical application to myself. But I think I never felt its characteristic importance so powerfully, or at least so affectingly, as when I committed to the grave the friend, the nurse, the protector, the guide and guardian of my helpless infancy, —all summed up in the endeared name of *mother*. I seemed to recall the time, 'when as yet I hanged on my mother's breast;' and to revert to the tender anxieties with which she watched over her first-born child. And now a few short years are rolled away, and how great the change! The eye that saw, the ear that heard, the tongue that encouraged, and the arm that upheld the babe of her youth, are mouldering in the dust! She is departed hence, and is no more seen! It is my prayer, for myself and my loved children, that we may so learn 'to number our days, that we may apply our hearts unto wisdom.' And if such meditations as these may, through grace, lead us to see more of the vanity of the earthly state, the value of time, and the rapid approach of eternity, our visit to the tomb will not have been unprofitable.

"I well remember, in the early dawn of my expanding reason, with what care she laboured to instil into my mind a sense of the being of God, and of the reverence which is due to him; of the character of a Saviour, and his infinite merits; of the duty of prayer, and the manner in which it ought to be offered up at the throne of grace. Her way of enforcing these subjects was like one who felt their importance, and wished her child to do so likewise. First instructed by her to read, I have not forgotten, in my Bible lessons, with what simplicity and propriety she used to explain and comment on the word of God, its precepts, and examples. These infantine catechetical exercises still vibrate in my recollection, and confirm to my own mind the great advantage attendant upon the earliest possible endeavors to *win the attention, and store the memory with religious knowledge*. Her natural abilities, which were of a superior character, enabled her to converse with a very little child with much effect; and there was a tenderness of affection, united to a firmness of manner, which greatly promoted the best interests of a nursery education.

"My mother had six children, three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings. Her then youngest child, a sweet little boy, just two years old, was, through the carelessness of his nurse, precipitated from a bed-room window upon the pavement beneath. I was at that time six years of age, and happened to be walking on the very spot, when the distressing event occurred; I was, therefore, the first to take up, and deliver into our agonized mother's arms, the poor little sufferer. The head was fractured, and he only survived the fall about thirty hours. I still preserve a very distinct and lively remembrance of the struggle between the natural feelings of the mother, and the spiritual resignation of the Christian. She passed the sad interval of suspense in almost continual prayer, and found God a present help in time of trouble. Frequently, during that day, did she retire with me; and, as I knelt beside her, she uttered the feelings and desires of her heart to God. I remember her saying, 'If I cease praying for five minutes, I am ready to sink under this unlooked-for distress; but when I pray, God comforts and upholds me; his will, not mine, be done.' Once she said, 'Help me to pray, my child: Christ suffers little children to come to him, and forbids them not,—say something.' 'What shall I say, mamma?—shall I fetch a book?' 'Not now,' she replied: 'speak from your heart; and ask God that we may be reconciled to his will, and bear this trial with patience.'

"The day after the infant's death, she took me to the bed on which my little brother lay; and kneeling down, she wept for a few minutes in silence; and then taking his cold hand in one of hers, and mine in the other, she said—'Lord, if it had not been thy good pleasure, it had not been thus. Thy will be done! I needed this heavy trial, to show me more of myself, and to wean me from the world. Forgive my sins, O God! and let me not murmur.' Then looking at the cherub countenance of her babe, she added—'Thou art not lost, but gone before!' She then put his hand into mine, and said—'If you live, my child, never forget this; and may I one day meet you both in heaven!'

"I have dwelt upon this part of my dear parent's history with the more minuteness, because she has frequently told me, that it was not only the greatest shock which her feelings were ever called upon to sustain; but that she was persuaded it was overruled by God for the most salutary purpose, as it concerned the spiritual discipline of her own heart. To the end of her life, she wore a little locket attached to her watch: it contained a lock of her poor little Henry's hair; and she often looked at it, and spoke of it, as a remembrance of God's goodness to her, at a most trying season.

"These things occurred at Stockport, when we were on a visit to my father's mother and sisters, in the early part of the year 1778. The recollection of what I have related is still clear and impressive on my mind.

"Not many weeks after the death of this child, my father proposed a tour into Yorkshire, Westmoreland, Cumberland, and Lancashire, with a view to the restoration of my mother's health and spirits, which had materially suffered from her distress of mind. A journey through scenes of so much beauty as the mountains and lakes of that district afford, was rendered peculiarly interesting by the state of mind in which it was undertaken.

"My mother had a correct taste for landscape scenery, and loved to trace the hand of the Creator in his works. She had also an acquaintance with the history, antiquity, and biography of her country, which was much gratified by the objects, both of art and nature, associated with them. Her memory was enriched with many of the best descriptive passages in the works of the poets, and she was able to quote and apply them to the various objects which presented themselves to her notice. My father's mind was perfectly congenial to hers in these things.

"Young as I was at the time, I feel a grateful satisfaction in retaining so much as I do of the scenes through which we passed, and of the remarks which they made, in conversation upon them. I need not tell *you*, my children, how great a source of pleasure I myself have derived from the contemplation of the beauties of landscape, taken in connexion with its associated circumstances, and more especially in its relation to the hand that formed them.

"To this journey in my childhood, accompanied as it was by the tender anxiety of my mother in particular, to direct my attention to every object worthy of notice, and the impressive manner in which her late severe trial led her to utter her sentiments, I ascribe much of my own turn of mind, as associated with the works of nature. Her little boy was permitted to ramble with her amongst the noble scenery of Skiddaw and Helvellyn; to sail on the smooth expanses of Derwentwater and Windermere; and to have his wondering eye directed by her to the cataracts of Barrow and Lowdore. He was allowed to visit, with her, the minsters of Ripon and York, the ruins of Fountain's Abbey, the splendid castle of Raby, and the romantic course of the Tees. Amidst the whole, she did not forget to teach him the importance of treasuring up useful information, cultivating a taste for the wonders of nature and art, and of learning how much it is the Christian's duty,

'To look through nature up to nature's God.'

And now, when no longer himself a little boy, but a father, writing to his own little boys, he feels a kindred pleasure in endeavoring to excite in them a love for these early enjoyments of his own childhood, through which he was so affectionately led by the hand and the heart of his mother.

"In the year 1782, my father quitted his residence at Liverpool, and settled in the city of Bath, where he practised as a physician about twenty-four years. As it is my intention to write to you principally upon what I have seen and known of my mother, during the latter part of a life prolonged to nearly eighty-four years; and as, in so doing, I shall have occasion to make several references to the circumstances thut preceded this period, I shall in a more cursory manner speak of the events of her domestic history.

"Her mother, Mrs. Atherton, died at Bath, in the ninetieth year of her age, in the year 1789. She was a woman of remarkable sweetness of disposition; and possessed many qualities of mind which greatly endeared her to a valuable circle of acquaintance, even to that advanced period. Serious, sensible, and cheerful, her conversation was instructive and entertaining; full of anecdote and good sense, she was an interesting companion to the young, and even to children, as well as to their elders. She evidenced a very marked regard for religious principles and services, and adorned them with a corresponding conduct. She bore her faculties very meekly, and enjoyed an almost uninterrupted state of good health, until, after a short and not painful illness, she gently sunk into the grave; and, full of years and respect, 'slept with her fathers.'

"In the whole of their deportment, and in the management of the family, my parents maintained great order and propriety, founded upon conscientious principles. They steadily resisted the torrent of folly, vice, and dissipation, for which the gay city of Bath is distinguished. While the giddy votaries of fashionable life incessantly whirled in the vortex of ensnaring pleasure, they cultivated, for themselves and their children, sentiments and habits of a domestic and rational character. Regular and prudential in all their household arrangements, they maintained a valuable intercourse with many estimable friends; and set their children a uniform example of steady resistance to those temptations so injurious to all, but especially the rising generation. Their evenings were much spent at home, in family reading and improving conversation. By pursuing this course, they hoped to lay a foundation for future domestic usefulness, in their children's dispositions. I shall ever retain a grateful remembrance of the sober and temperate regulations which characterized my paternal roof. It was their desire to bring us up in the fear of God, and to teach us the important lesson of *self-denial*, so essential to the formation of Christian principle.

"My dear mother felt much anxiety on my account, during the period of my residence in Trinity College, Cambridge, which commenced in 1789, and terminated in 1797. A tide of infidel and democratical principles burst upon this country at that period, in connexion with the French revolution. Many young men, and not a few at the Universities, were deeply infected with them: it was indeed a dark and dangerous epoch, and she dreaded the influence of evil communications. Her letters used to breathe the language of parental caution, and evidenced the correctness of her judgment. The following extract is from one bearing date 1790:

'I hope that my dear son does not, in the midst of his literary studies, forget those that pertain to religion. I cannot help trembling for my country, in these days of infidel democracy. I fear too many young students at College treat the Scriptures with neglect, if not with contempt. Some such have lately passed the Christmas vacation at Bath, and have made a very unbecoming display of their sentiments, at the coffee-houses and public rooms. I sincerely hope that you will be preserved from this contagion. It has been my prayer to God, from your infancy, that you might live and die a true Christian. I am more anxious about this point than about your classical and mathematical attainments, important as they may be. I know you will bear with a mother's exhortations: they come from a heart which has long beat with anxiety for your welfare,' &c. &c.

"In a subsequent letter of the same period, she writes—

'Your sentiments in answer to your father's last, on the subject of religion, gave me no small satisfaction. Whoever deserts that firm foundation is exposed to every gale of passion; and at best spends his life in a comfortless and agitated state: for doubt is misery to a thinking mind: and human reason, with all its self-sufficiency, is easily misled by inclination.'

"It was a subject of peculiar satisfaction to my mother, that after four years' residence at college, during which period my father had left me to the free choice of the professions of the law or the church, I at length deliberately preferred the latter. Before that period it had been otherwise—both my father's mind and my own had leaned to the former: but when I assigned to him a variety of motives for entering into the ministry, which resulted from much consideration on my part, he cheerfully acquiesced in my decision.

"I then first discovered that it had been *my mother's secret wish and prayer, from my birth, that I might become a minister of God's word:* but she had never disclosed it to me, from a fear of creating an undue bias, in a matter which she considered of so great importance. Her views of the ministerial profession were peculiarly serious, and she dreaded the idea of a rash intrusion into the sacred office. She had wished me to be guided by the unfettered disposition of my own mind, and hoped God would direct me in the right path. Her sentiments may be gathered from the following extract of a letter, dated March, 1794:

'Your account of the motives which have determined you to enter into the church, as contained in your letter to your father, has given us both great satisfaction. Your determination on this point appears to me as an answer to the prayers which I have been offering up ever since you were born. The character of a good clergyman has ever stood foremost in my estimation; and on the other hand, that of *a careless, idle, and dissipated, and above all, an immoral one, has been my dread and abhorrence.* The object of almost every other profession terminates with *this world,* and its concerns; but that of a clergyman looks to *eternity.* Here much depends upon the character and conduct of the minister of a parish. Your grandfather Richmond was an excellent pattern of what a pastor should be, and I sincerely wish you may tread in his steps. I am sorry to say that Bath has long been the annual resort of a class of young clergymen, whom I hope you will never imitate. The ball-room, the theatre, and the card-table, are not the appointed scenes of clerical occupation. *I love the Church of England too well not to feel hurt and ashamed when the levity and unsuitable conduct of any of her clergy give the world at large a just ground for censure.*

'My feelings respecting yourself and the sacred profession have been constantly associated with the principles of a little book, with which I wish you to become better acquainted. It is called 'A Mother's Legacy to an unborn Child.' It was written by Mrs. Joceline, who was aunt to my great-grandfather, Sir Richard Brook, of Norton. Her thoughts and wishes, relative to her child becoming a clergyman, are precisely my own. Her book is a very interesting and affecting composition, and has long been a favourite companion of mine.

'Your choice of your profession has eased my mind of a considerable burden; and the principles which you express give me hope, that if my life be spared, you will be a comfort to my old age, and also a blessing to many others. Pray to God for direction and counsel in all your ways; trust in the mercy of the Saviour; and pursue the path of duty, as the appointed way to happiness.'

"I was ordained a deacon in the month of June, 1797, by the Bishop of Winchester, in consequence of obtaining the curacy of Brading, in the Isle of Wight. On this occasion she wrote to me—

'I passed the evening of the day on which my dear son was ordained (last Trinity Sunday,) in privacy and prayer. Next to the day that gave you birth, I consider it as the most important of your life. You are now become a minister of the church. Yours is a weighty charge—may God give you grace to fulfil its duties aright. You are going to reside in a beautiful country, and I hope you will also find 'the beauty of holiness' there. I always had a desire to see the Isle of Wight; and now I have the prospect of visiting the young pastor and his flock, as an additional inducement to go there. I shall conclude by observing, that as it may now seem too presuming in me to give lectures on theology to a reverend divine, I shall henceforth rather expect to receive them from you: but a mother's prayers may be as needful as ever, and her blessing no less acceptable than formerly. Take them both from your affectionate mother, C. R.'

"Such, my dear children, were the *maternal* auspices under which I entered on the work of the ministry. As to myself, I had much, very much, yet to learn, and not a little to unlearn; but whatever lessons I had to acquire, or whatever mercies to experience, they are all rendered doubly valuable to me, as connected with the prayers and blessings of such a parent.

"Peace and gratitude be to her memory, from the heart of your affectionate father."

LETTER IV.

"My dear Children,—I had scarcely entered upon the work of the ministry, when a train of circumstances led me to a much deeper and more anxious investigation into the real nature of the religion of the Bible and of the Church of

England, than I had hitherto pursued. But as my present object is not to speak of myself, otherwise than as immediately and necessarily connected with my dear parent, I shall only observe, that my correspondence and intercourse with her, from that period, assumed a very serious and affectionate character, upon all the great points of scriptural truth.

"My own mind has been thoroughly convinced, that it is very possible to enter into the sacred office of the ministry, with all the advantages of theological and literary attainments—with a mind not insensible to the moral and benevolent duties of the clerical character—and with a general acquaintance with all the system of our ecclesiastical formularies, and still be a stranger to the essential and discriminating principle, on which rest all the energies and all the efficacy of personal and social religion. I evidently perceived the application of this important remark to my own case, and was gradually led to the deliberate and conscientious adoption of what I then did believe, and now do believe to be the truth, the only genuine source of inward peace and vital holiness."

[Here the manuscript ends.]

We feel considerable regret at the abrupt conclusion of this manuscript, not only on account of the reader, but for the sake of Mr. Richmond's family, to whom it would have served as a valuable and authentic memorial, endeared by its being the production of their father. It seems to have been commenced shortly after the death of his mother, which occurred in February, 1819; and it is probable that his numerous engagements prevented him completing the interesting detail. We cannot forbear observing how important it is, that men, whose writings are likely to benefit others, should leave nothing of real moment unfinished—that they should beware of trusting to a futurity which they may never realize.*

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* The writer remembers once paying a visit to Dr. Watson, the well-known Bishop of Llandaff, at his beautiful residence at the Lakes, and seeing him surrounded by several volumes which he was successively examining: on asking his lordship what was the subject of his studies—he replied, "these, sir, are my own works. At my advanced age I must expect to be drawing near the grave, and I am preparing for the press a final edition of all that I have written, revised and corrected by my own hand, to prevent an editor mutilating them after my death." His decease occurred about twelve months afterward, which was the best proof of the prudence of the measure.

We can supply the deficiency in the above Memoir only by the insertion of the following papers. We are sorry that our materials are not more ample.

The first is a prayer, found among his mother's papers, and which appears to have been composed by her at the time her son first went to collage.

"O Lord, the author and fountain of all good things! from thy bountiful mercy and goodness, we thine unworthy creatures receive all we possess and enjoy, valuable in this world, and also the assured hope and confidence of eternal happiness in the world to come. Look down, I most earnestly beseech thee, upon the hearty desires of thy humble servant. Bestow, O Lord, upon this child such a portion of thy heavenly grace as may support him in all the dangers, and carry him through all the temptations of this wicked and degenerate age. Let the enemy of our salvation have no advantage over him; and let not the wicked one be able to approach to hurt him; visit him, O Lord, with thy salvation, and keep him in perpetual peace and safety. Let not the pernicious examples of any of his companions ever incline him to transgress thy laws in thought, word, or deed. May he abhor and detest every thing that has the appearance of immorality, and flee from sin as from a fiery serpent. Grant, O Lord, that after the pattern of his blessed Saviour, he may increase in wisdom and knowledge; may he grow in grace as well as years, and in favor with God and man. May he be dutiful and obedient to all those who have the rule and authority over him. May he cheerfully and readily obey their commands, in every thing be directed and instructed by their guidance and counsels. May he behave with due judgment and propriety to all his equals; and to his inferiors may he always show himself condescending and obliging. Endue him, O Lord, with such a share of natural faculties and abilities, that he may receive and retain the instructions and precepts of his tutors and teachers: but grant, O Lord, that human knowledge may not prejudice that which is divine; let him rather study thee and thy kingdom, than all things else. To know thee, O Lord, is to be truly wise, and to contemplate and meditate on thee and thy wonderful goodness to the children of men, is the highest learning.

Finally, O Lord, if it be thy blessed will, grant him such a measure of thy wisdom from above, that, in the future course of his life, he may become a useful member of society; and having served Thee faithfully in this life, by doing good in his generation, may he be made partaker of everlasting glory in thy Son's kingdom in heaven, where there is fulness of joy, and at whose right hand there are pleasures for evermore. All this I most humbly and earnestly entreat, in and through the merits and mediation of thy Son our Lord and Saviour Jesus Christ, in whose name, and in whose words, thou hast promised to be propitious to the petitions of those who approach thy throne with faith and sincerity.

"Our Father, which art in heaven, &c.

Mr. Richmond's mother was sometimes exercised with fears respecting her right apprehension of divine truth. His correspondence was made highly useful in giving her more just, solid, and correct views on this subject. The following letter, written on one of these occasions, exhibits a lucid statement of Christian doctrine.

"My very dear Mother, I trust that the letter which you have written to me, will neither in length nor strength be one of only *few* such, which I may be happy enough to receive. No; write to me constantly, while hand and eye, and heart and head are thus mercifully spared for the instruction and gratification of your children. Write to me on what concerns the body, and also the soul. The latter especially claims our mutual contemplation. Ere long we shall both be in eternity: you, perhaps, a little sooner, and I in a short space to follow. Yet even this natural order of providence may be reversed, if God see good. At all events, what are the few short days and years of time compared with a 'for ever?' Cherish, my dear mother, clear, deep, solid, unfading views of the Saviour's work; a work so perfect, that the sinner can neither add to nor take away from it,—a work which ensures peace to the guilty—pardon to the offending—light to the blind—life to the dead! Beware of dishonoring Christ by doubting of his power or willingness to save, because you feel yourself unworthy, sinful, and weak. Faith honors him by believing. 'What must I do to be saved?' cried the jailer; 'believe on the Lord Jesus Christ,' was Paul's reply. Salvation is wholly of faith from first to last. This is the grand discriminating principle between true scriptural evangelical religion, and all mere imitations or assumptions of that title. Our paradox is, that 'weakness is strength.' The soul that by faith, through grace, is saved without works,* obtains an inward principle of love, which *must work, cannot but work, and actually does work:*[*] The order is thus: First, God loved us; secondly, thence we obtain faith to trust him; thirdly, we are *thus* saved; fourthly, we *therefore* love him who first loved us; fifthly, this love produces good thoughts, words, and works, *as the fruits*, not *the root*, of our salvation. Thus is He the author and finisher of our faith, and the author of salvation to all them that obey him. He has promised to all, as well as to David, to perfect the thing which concerneth his people: whom he loveth, he loveth to the end; trust him, therefore, evermore. Such is the Christian's doctrinal, practical, and experimental creed.

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* *By grace* are ye saved, *through faith;* and that not of yourselves; it is the gift of God. *Not of works*, lest any man should boast." Eph. ii, 8, 9.

"I preached, on Sunday, a right loyal sermon for poor queen Charlotte, and traversed all the useful and exemplary features in her character. This day she is to be buried. Peace to her memory! Poor king George! In the midst of life, he is, as it were, in death—in light, darkness—in riches, poor—in splendor, dulness—in society, solitary:—yet, happily, not dead—not dark—not poor—not dull—not solitary. Providence hangs a veil of mystery over him, but grace illumines it, even while he can scarcely discern through it the *form* of our revered monarch. He sees consolations and companions from on high. He has the peace which the world cannot give, nor sickness take away; therefore he is a happy man. Our journey was well bestowed on Fanny, and will, I hope, leave a lasting impression on her mind, of a useful sort. I do with you hope that my valuable acquaintance may be of future use to my children; the 'promise,' you know, 'is not only to us, but to them.'"

The following letter, addressed by Mr. Richmond to his wife, enables us to supply some information relative to the last moments of his father; at the same time that it affords a fine illustration of the faith and resignation of his mother. The event here alluded to, occurred at Stockport, in Cheshire, in the year 1806.

"Dearest Mary,—I sent you a few hastily penned lines last night. As soon as I had finished them, I went to our medical friend, from whom I had a regular account of the melancholy event which has brought me here. I had previously written a note, that I might be shown into a room with my dear mother alone. I then went with Mary, and found my mother in a most interesting struggle between divine consolation and natural affection. My first words, after an interval of silence, were, 'are you supported, my dear mother?' 'Beyond all hope and expectation,' was the reply. 'Do you feel the consolations of religion?' 'I am resigned to the stroke, though it rends my heart in two. I may weep; but I dare not, will not complain. I never deserved *him;* he was lent to me, and now God has taken him again. You are come to support a poor widowed mother's heart; and I know you will be, what your dear sister Fanny has already been, the prop and strength of my age and affliction.' I was astonished and melted at her fortitude and resignation. I find my dear father's mind, for three weeks past, was calm and tranquil, expressive of much faith, patience, and hope. My mother was reading that exquisite commentary of Bishop Horne, on the 23d Psalm. He observed, at the close of the fourth verse, 'that is heavenly, and it is my comfort.' He then suddenly said, 'my head is giddy,' staggered to the sofa, and fell into my mother's arms; his eyes fixed, and a deadly paleness on his face. She contrived to ring the bell, and instantly returned to him; he gasped for breath, and groaned twice. The servant came in, and lifted up his legs; he gave one more slight struggle, and breathed out his soul in my mother's arms. She sat with him two hours in silent composure; unable to weep, but calm in grief. That night she could not sleep, but gained relief by much weeping. Fanny arrived on Sunday evening, and slept with our dear mother. After I had sat for half an hour yesterday evening, the rest came in, one by one, and we fell into a solemn but tranquil conversation. My very heart was ready to burst; but I concealed my feelings as much as possible. After a while, I went to see the body of my father. As we proceeded up stairs, I found my legs tremble, and when I came to the room door, I staggered; but instantly offering up a prayer for strength, felt relieved, and advanced.

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[*] See homily "on the true, lively, and Christian faith." We also beg to refer the reader to the remarks made on the whole of this doctrine in the review of Mr. Daubeny's work.

"Instead of seeing any thing to inspire terror, I beheld his well-known and honored countenance so calm, heavenly, mild, and unaltered, that it seemed only like a sweet sleep. I never felt more composed; and we sat three quarters of an hour, chiefly in silent contemplation. I could only now and then interrupt it by, 'Oh! how sweet a countenance!—there is nothing terrible in this! It is the emblem of peace and composure. Oh! my dear father! I could have wished to have closed your eyes!—but God's will be done! With difficulty, I left the room. I went down to supper. Afterward, I requested all the house to assemble, and read 1 Cor. xv.; and then offered up a solemn and appropriate prayer. Great feeling pervaded us all.

"This morning, at nine o'clock, commenced the business of the funeral. My heart again failed me. I was excessively tried in the procession through the churchyard, and in the church. I was, however, inwardly strengthened, and shed the last tear over his remains.

"On returning to the house, for a moment I fainted, but recovered. Indeed, my dear love, it has been a very trying scene to me. A thousand tender recollections of past days have successively crowded upon my mind; and every object here reminds me so much of a beloved and revered parent, that I cannot but feel deeply.

"He seems to have had a presentiment of his approaching end, but rather concealed it from others. I never felt myself of such power to console as at this moment. My dear mother says, 'You are my oak, and I am a poor ivy, clinging around you: now you are my child indeed.'"

The ensuing letter contains all the particulars with which we are furnished respecting the decease of this excellent woman, in January, 1819. It is addressed to one of his daughters. He had previously seen her on his return from Scotland, in the preceding autumn; and remarked that she looked more aged, though not complaining; but she expressed her apprehensions that they were meeting for the last time.

"My dear F——; I am just returned, after executing the difficult and affecting task of preaching a funeral sermon for my most excellent and revered mother, at her parish church. I took my subject from Psalm cxv. 1, as best suited to her humble, meek, and believing frame of mind. It was indeed a trying effort; but God carried me through surprisingly. I introduced some very interesting papers, which I have found amongst her memoranda, in her own handwriting. Her last message to me was—'Tell my son, I am going direct to happiness.'

"Never was there a more delightful and heavenly countenance than hers, as she lay in her coffin: it combined every sentiment which the most devout mind could desire: love—joy—peace—gentleness—goodness—faith—meekness—charity, all shone serenely bright. I followed her to her grave, in

Lancaster churchyard, where she lies under a sycamore-tree, amid the magnificent landscape of sea, mountains, rivers, castle and church, around. You remember its high beauties.—But you very imperfectly know the high qualities of head and heart which your grandmamma possessed—I never met with her equal at the same age. I occupy her little room, adjoining her bed-room, by day; and it is a great consolation to me to sit in her arm-chair and think of her, and read her papers on various subjects. There you and I took leave of her, in November last—but, alas! her place knoweth her no more! I look out of the window, at the grand range of snow-capt mountains, which are now beautiful in the extreme. I had no conception of the winter beauties of these hills;—Lansdale Piles, Rydal Head, Hill Bell, Helvellyn, &c. &c. all finely illuminated with snow sunshine, in diversified shades. And then I think of my dear mother, and how she enjoyed their characteristic grandeur.

"Letters pour in daily, from all parts of England, condoling with us in our great loss. My mother was loved and honored most extensively. Dear woman! for forty-seven years I have proved thy affection, and can trace, from earliest infancy, the tokens of thy worth. May I follow thee in humility, faith, and love; and cherish thy memory with gratitude and honor!"

The following lines were inscribed on the tombstone of the late Mrs. Richmond, which is enclosed with iron railing, and placed under a sycamore-tree in Lancaster churchyard, on the west side, erected by her three afflicted children, to her memory:—

"Sacred to the memory of Catherine, widow of Henry Richmond, M. D. (formerly of Liverpool, and late of Bath,) and daughter of John Atherton, Esq. late of Walton Hall, in this county, who departed this life, January the 30th, 1819, in the eighty-fourth year of her age."

"The hoary head is a crown of glory, if it be found in the way of righteousness."

C. R.

SOLI DEO GLORIA.

"What though Affliction here would heave a sigh,
That one so loved and so revered should die—
Calm Resignation clasps a Saviour's cross,
And mourns, but does not murmur at the loss.
'Twas there her meek and lowly soul was taught
To seek the heavenly crown his blood had bought.
'Twas thence, in mercy, beamed the welcome ray,
Which cheered with hope the aged pilgrim's way.

This mouldering dust shall here repose in peace.
Till that great day, when time itself shall cease.
Her spirit is with God; and this its plea—
'My Saviour liv'd, my Saviour died for me!'"

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The following obituary, relating to this event, was inserted in one of the periodicals of the day:—

"On January 30th, 1819, died, at Leighton Hall, near Lancaster, aged 83, Catherine, widow of Dr. Henry Richmond, formerly of Liverpool, and late of Bath. Mrs. Richmond was, through life, distinguished by superior intellectual faculties, cultivated taste, and most amiable manners. These she retained to the last. But these qualities were only subservient to a solid and enlightened piety of heart, founded upon a cordial reception of the principles of the Gospel of Christ. The deep humility of her disposition, her meek and quiet spirit, and her devotional sense of a Saviour's mercies, have seldom been exceeded. With her increasing age, God blessed her with increasing enjoyment of divine truths; and enabled her to meditate, converse, and correspond upon them wih a vigor of mind, sobriety of judgment, and simplicity of affection, which proved the holy source from whence they proceeded.

"Her son engaged in the affecting task of preaching her funeral sermon, in the parish church of Warton, on Sunday, Feb. 14, to a large congregation, from *Psalm* cxv. 1; a subject selected as being peculiarly expressive of her own views and feelings when living. The mingled tears of relatives, friends, domestics, and neighbors, bore an interesting testimony to the love and veneration in which her memory is held." Thus had Mr. Richmond the delightful consolation of knowing, that both his parents departed in the hope and peace of the Gospel. Happy is it when the bonds of nature are knit more closely by those of grace!—when the child and the parent are partakers of the same Christian hope, running the same race, and looking forward to the same eternal rest and glory!

"Oh! what is death? 'Tis life's last shore,
Where vanities are vain no more!
Where all pursuits their goal obtain,
And life is all retouched again:
Where, in their bright results, shall rise
Thoughts, virtues, friendships, griefs, and joys."

CHAPTER XIV.

Letter, and verses—Extracts from Diary—Tours to Scotland—Iona—Letters; friendly, family, and pastoral—Memoir of Miss Sinclair.

Mr. Richmond, in his northern tours for the religious societies, often visited Scotland. On one of these occasions, he left his eldest daughter under the hospitable roof of Dr. and Mrs. S——, near Glasgow, with whom he had formed a particular intimacy. But whether present or absent, Mr. Richmond discovered a uniform anxiety for his children. Their spiritual welfare lay near his heart. He often wrote to them, and never omitted to make some useful reference to the great concerns of eternity.

The following letter, and copy of verses, addressed to his daughter, exhibit a model of parental care and affection:—

"Dear Mary,

"I wrote to you on my *own* birthday, and now I do the same on *yours*. 'There is a time to be born, and a time to die.' So says Solomon; and it is the memento of a truly wise man. But I may add, there is an interval between these two *times*, of infinite importance.

"Does my beloved child duly appreciate this? Not all the charms of nature, either Scottish or English, can for a moment compare with those of grace: and when can we better contemplate the real value of life, the vanity of the world, the worth of a soul, and the need of a Saviour, than when the lapse of time brings round the anniversary day of our birth? It seems to concentrate all the experience and feeling of past days, and to unite them with the anticipations of those which are yet to come: it speaks to youth and age alike, and summons both to prayer and meditation. Soon will eternity overwhelm all the concerns of time, but will infallibly take its character *from* them. I sincerely hope that you are systematically improving time, with a view to *that* eternity. Your opportunities have been many and valuable; your privileges great—may every ensuing day prove that they are not lost upon you. Religious parentage and social connexions alone cannot save: personal religion in the heart is every thing. Our dear friend Mrs. S———, appears to enjoy it in deed and in truth. Prize such a friend; not only because she is kind, and agreeable, and worthy, but because she is a child of God, a member of Christ, and an inheritor of the kingdom of heaven; and *as such* may be the ordained instrument of God, for establishing the same principle in you. Think of us all, not for the mere love's sake of earthly kindred, but for the love of Jesus, as connected with the family of heaven. This alone gives to charity itself its value.

"Farewell, my dear child; and while you pray for yourself, forget not your affectionate father, LEGH RICHMOND.

ADDRESSED TO MISS RICHMOND,

ACCOMPANIED BY A LOCKET OF DERBYSHIRE FLUOR SPAR, IN THE FORM OF A HEART.

Here I offer my daughter a heart without sin,
That knows nought of corruption and sorrow within!
A heart which you see is so curiously wrought,
That it ne'er can offend—not so much as in thought!

That its virtues are shining within and without,
Is a truth which admits of no rational doubt:
Its character, Mary, is pure and sincere;
And its inmost ideas transparent and clear.

'Tis a heart that will bear the minutest inspection,
And never proves guilty of any deception:
What it was, that it is—what it is, it will be—
Unconscious of guile or to you or to me.

It may seem to be strange—nay, it is so, I own—
That this heart, though so pure, is as hard as a stone;
It resists all impressions which tenderness makes;
But if force be employed, it immediately breaks.

And this heart if once broken, can never be healed,
Nor the least of its wounds be a moment concealed;
And though stony its texture, and hard be its nature,
Like yourself, this poor heart is a delicate creature.

Then make use of the emblem you wear at your breast:
With "the hearts that are pure,"* do you seek to be blest!
Weep and mourn for a nature by a sin so deranged,
And pray for a heart that's essentially changed.

May the "stone" in your heart, be removed far away,
And the softened affections alone bear the sway!
They will lead you to Jesus with penitent sighs,
Till the sun of his righteousness sweetly arise.

May graces resplendent as those of the stone,
Both within and without, be for ever your own!
Let your heart be transparent, wherever you are,
And your conduct will shine far more clear than the spar.

But should you offend, and for sin be heart-broken,
Behold on the cross there's Mercy's bright token!

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*Matt. v. 8.

The heart that is contrite God will not despise,—
The heart that is broken is dear in his eyes.

Christ's love has no limit, then give him thy heart,—
In the deed shall His spirit free comfort impart:
So the heart of the Saviour, allied close to thine,
In a glorious unity ever will shine. L. R.

We regret that the limits of this memoir will not allow us to lay before our readers copious extracts from Mr. Richmond's journals of his tours in Scotland. He adverts to them at all times with grateful recollection: they form an interesting part of his public life, and, indeed, led to an important event in his family. We insert the following extract.

EXTRACTS FROM HIS DIARY.

"*July* 18. Went to Long-town, and entered Scotland by Gretna-green—a disgrace to both countries. Proceeded to Dumfries. A superior place. Admired the town. Meditated as I walked along on Rom. vii. Search deep. 'Lord, what is man!'

"—19. Went with the Rev. Dr. D. to visit the church Mausoleum of Robert Burns, the poet, which cost 1500*l*. Extraordinary and ornamented collection of momuments in the churchyard. Held a meeting to aid the circulation of the Hebrew Testament for the Jews at the new Church. Well attended; 12*l*. 12*s*. collected; and a foundation laid for a new society in behalf of the Jews.

"— 20. Attended a Bible meeting. A very delightful day. Made some truly valuable acquaintances. Took leave of Dr. D. Manifold mercies.

"— 21. Set out out for Biggar. Held a meeting for Hebrew Testaments. Collected 12*l*. 7*s*. 6*d*. Felt much respect for the memory of the well-known John Brown of Haddington, while I was in the house of his grandson, and amongst his great grandchildren.

"— 22. Breakfasted at Lanark. Went to see New Lanark, and the Clyde Falls; Mr. Owen accompanied us. Nothing could exceed the beauty of the scene. Saw the whole of the mills and machinery. Dined and had much conversation with Mr. Owen on all his plans. *They want a religious basis.*

"— 23. Sermon at church. Went at four to Mr. Owen's schoolroom, and addressed the whole institution, from Job xxii, 21. Fine sight. Collected 4*l*. 3*s*. In the evening, held a meeting at Lanark church for the Hebrew Testament. Two thousand people—grand spectacle.

"*July* 24. Breakfasted with Mr. Owen. Conversed again on his new plan. Went to the school: saw the children go through all their various classes. The dancing may be pretty for children, but unquestionably leads to much evil among the adults. Many things are very interesting here, but require close investigation. Visited the fall of the Clyde—very superb indeed. Read, as I travelled on, Mr. Owen's manuscript. Some clever ideas of economical arrangement; but it must fail, as it now stands. *There is no Christ in his scheme, and it cannot prosper.*

"— 25. Glasgow. Preached in the Episcopal chapel in the evening, from Rom. xi, 17, 18. Fine congregation. Afterward, attended a juvenile missionary meeting.

"— 26. Erskine. Dined with Dr. and Mrs. S. Most hospitably and kindly welcomed. A lovely retirement.

"— 27. Paisley. Delivered an address for the Jews to a very numerous assembly. Collected 23*l*. Afterward spent a very profitable evening. Much sensible and valuable conversation.

"— 29. Read an account of my proceedings at Dumfries in the Edinburgh Star. Lord, keep me humble, and show me the real character of myself. 'Lord, what is man!'

"— 30. Paisley. Preached in the morning, from Rom. x, 11. Collected 10*l*. 11*s*. 5*d*. Addressed in the evening 3000 people, including 1500 children and young people. Wonderful crowd. Fine spectacle. Close and riveted attention. Returned home. I bless God for all his goodness.

"— 31. Glasgow. Met Dr. C. Interesting and most profitable conversation, on plans for parochial visitation, intercourse, and reform. Attended a meeting for the Jews. Noble assembly. Spoke for an hour. Collected 14*l*. Mr. David P. is to travel with me into the Western and Northern Islands.

"*Aug*. 1. Isle of Bute. Was much struck with the grandeur and beauty of the Frith of Clyde. Exquisite view of the mountains. Tints indescribable. Marquis of Bute's—basaltic character of the rock. Visited a Highland cottage; children reading: mother and grandmother; spinner's wheel; smoky roof; Gaelic Testament. Religious conversation. Intelligence and seriousness. The cottage scene, and island scenery around, and spiritual associations altogether, constituted a most interesting combination.

" *Aug*. 2. Rothsay. Went to a Jews' meeting. Place overflowing. Collected 17*l.* 17*s.* Had much interesting conversation this day about Ossian, and received some strong proofs of its authenticity.

" —In the course of the last three days, have seen some of the finest specimens of clouds rolling over hills in every shape and manner. Also grand combinations of sea, island, and mountain beauty. O, for a heart to feel and acknowledge God's protecting mercies!

" — 13. Aros. Prayed earnestly for all my family, and my parish."

The beauty of the following passage entitles it to insertion.

VIEW FROM FAIRLY.

" I rose early in the morning to view the mountains of Arran. They were enveloped in clouds, and rendered invisible. Thus, it occurred to me, have my fair prospects in the landscape of life been often obscured, and the mists of sadness or uncertainty have shed a gloom over my spirits. I have said, 'why art thou cast down, O! my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God.'

" I looked again across the arm of the ocean which intervened, and I saw the clouds becoming gradually thinner; the mountains showed their grotesque and interesting forms, as if seen through a veil, which at length dispersed, and the magnificent group of hills was seen in all its beauty. So, I thought, has mercy often shed her rays over the scene of life, dissolved the clouds of apprehension and sorrow, and cheered the whole prospect with the enlivening light of hope and love. Every mountain raises its head to the glory of God, and all their fantastic but sublime combinations declare his wisdom, power, and goodness. This lovely scenery shall preach to my soul, and from its ever-varying features I will draw forth instruction, and subjects for praise and adoration."

From Aros, island of Mull, Mr. Richmond wrote a letter to his son Wilberforce, and in the course of his journey another to Mrs. Richmond, both of which we here insert.

" *Aros, August* 14, 1820.

" My dear Wilberforce,

" How little idea can my son form of the scenes with which his father is surrounded, amongst these Highlands and islands of the North. It is like being in another world. In some of these remote islands, where the Gaelic language is chiefly spoken, (though not to the exclusion of the English,) where different manners, dress, habits, dwellings, &c. prevail,

'The world forgetting, by the world forgot,'

it seems difficult to conceive that it is still Britain. I am now on my way for Staffa and Iona, but whether the weather will be fine enough to allow of my projected excursion, remains a doubt; you shall know before this letter is concluded. I propose this evening to gather a little company of Highland cotters, and to preach to them in a wild glen, in this romantic island. The parish church is fifteen miles distant. Yesterday I came from Oban, which is thirty-five miles by sea from this place; but owing to the wind being in the wrong direction, we made tacks amounting to one hundred miles, before we got into this little peaceful spot. This is a little inn—before it in one direction, is the sea, and beyond, a vast range of mountains, called Morven, in Argyleshire; in another direction, about half a mile off, is a ruined castle, standing on a bold knoll and rock, washed by the waves. On our right hand are the hills of the isle of Mull, covered with heath and cottages. Before the door runs a salmon stream, rattling over stones: above thirty people were yesterday fishing and harpooning for salmon; fifty of them weighed from four to twenty-five pounds each. Dozens of children were in the river to catch eels, talking Gaelic with much vociferation and alacrity.

"I think, in our voyage yesterday, I saw twenty ruined castles, and three inhabited ones, and above twenty-five of the islands of the Hebrides. The intelligent boatmen tell you all manner of ancient legands and histories connected with them and their ancient masters. They carry you back into the days of Norwegian, Danish, and Irish story. I saw the spot where a part of the Spanish armada was wrecked; and a gun still remains on a rock, belonging to one of the Spanish ships. It is on the main-land shore, opposite to the Isle of Mull. This is the grand scene of all Ossian's descriptions, and corresponds exactly with them. All the ruins are finely covered with ivy, and so are the rocks.

"We have had much rain, and the mountain torrents run grandly down their sides. I think on Thursday we counted 350 cascades, in a morning ride: some of them gigantic. I remember seeing twenty-nine at one view. The wild magnificence of Highland scenery cannot easily be conceived. Parties of ladies are amongst the visitants, and in some places hey cheerfully submit to many privations for the sake of the prospects. I go into the cottages, and sit down with the poor people, and talk with them on religious subjects, and receive rich milk and whiskey in return. There is much grateful affection about them.

"In the map you may trace my route thus: Carlisle, Longtown, Annan, Dumfries, Biggar, Lanark, Glasgow, Greenock, Isle of Bute, Arran, Campbeltown, near the Mull of Kintyre, Arroquhar, Inverary, Dalmally, Oban. Next, and yet to come, if all be well, is Staffa, Iona, Fort William, Fort Augustus, Inverness, Tain; thence downwards toward Perth, Dundee, and Edinburgh. I am very thankful to God for permitting me to take this round, and more so for making my services very acceptable, and I hope useful. The tempest-beaten glens, the secluded isles, the populous towns, the romantic villages, all in their turn bear witness to the declaration of 'the truth as it is in Jesus.' I have a truly congenial companion in the 'Clemens' of the Christian Guardian;* he is just what I want, both for soul and body, and in each devotes himself to my aid and comfort most assiduously. Our views, principles, taste, and feelings, strictly accord. He is a student of divinity in the University at Edinburgh, and preparing for the Scotch church. I left Mary with Dr. S. last Tuesday; she will soon go to Edinburgh, and wait till my return from the North of Scotland. I shall now lay down my pen, and probably not resume it until the point is decided, tomorrow or next day, whether the rain will allow of our visiting these most interesting of islands, Staffa and Iona. The latter is thirty miles from hence; the former, twenty, but on the opposite side.

"*Tuesday, Aug.* 15. Very wet, and we cannot proceed. Both Iona, at twenty, and Staffa, at ten miles distance, are in sight, but it is very doubtful whether we shall reach them, as the Atlantic is full of mists, rain, and wind. I am waiting patiently for better weather, in a little inn, in this little island, five miles by three.

"— 18. My dear boy, I have seen Staffa, and write this from Iona. What I shall say I know not, for really I can say nothing as I ought. When I entered the cave of Fingal, I knew not whether to burst out into one unceasing cry of astonishment, meditate in unbroken silence of overwhelming wonder, or fall down upon my knees, in devout adoration of Him who formed such a scene of sublime beauty. It beggars all description. This was on Wednesday: after waiting four days for weather, yesterday we arrived at this lonely scene of ruins and curiosities, and it more than answers all my expectations. Think of all we have read about Iona, and imagine then a small part of my sensations."

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* The Rev. Dr. Pitcairn.

"My dear Love,—It would be no easy task to describe the laborious circuit of engagements and accompanying solicitudes, in which I am deeply engaged. Next week I enter the depths of the Highlands, and so far north: if all be well, the week after next I shall reach Staffa, the isle of wonders; and Iona, the isle of caves and kings. Amongst the spiritual mercies, I have this week met with, are three new and distinct instances of the conversions and happy deaths of children in Glasgow, Paisley, and Greenock; two, through 'Little Jane.' The wide dispersion of, and impression connected with these tracts in Scotland, is scarcely credible. I have, in this respect, seen far beyond 'the travail of my soul.' When I reflect upon the simplicity of their origin, and the little idea entertained of their ever going beyond the limited circulation of the Christian Guardian, I am sometimes lost in wonder at the success attending their publication. Surely, we may unitedly praise God for his unspeakable mercy to us in this one unexampled instance.

"This situation is very lovely: near it stands the seat of Lord Blantyre, Mrs. Stewart's brother. Close by flows the magnificent river Clyde, widening gradually from 200 yards, to three miles in breadth. Highly cultivated scenery is backed by stupendous groups of vast Highland mountains, forming the very first class of landscape. Ruined castles, elegant mansions, sea-port towns, woods, rocks, promontories, boats, ships, banks, succeed each other. Ben Lomond is seen in all his ponderous grandeur, and so is Benledi. The whole neighbouring scenery is indeed very fine.

"I preach three times at Paisley to-morrow; at Glasgow on Monday; at Rothsay, in the Isle of Bute, on Wednesday; at Greenock on Thursday; at Port Glasgow on Friday; at Arroquhar on Sunday week."

Mr. Richmond visited the island of Iona twice; he found there neither temple nor ordinances of religious worship, except in the occasional visits of a Scotch minister from an adjacent island; and the appointment of a schoolmaster, who assembled the children in a rude building.

From Iona Mr. Richmond visited Staffa. We extract a few memoranda from his Diary, written at this time.

"*Aug.* 19. Set off for a second view of Staffa. We took the good schoolmaster and his wife with us. No words can describe the whole: we had the afternoon sun upon all the most striking features of this magnificent group. The water was so calm that we went into the great cave in the boat, and thus obtained the finest view possible. We sang a hymn; it was sweetly echoed. Rows of prismatic pillars;—their crown twisted—pillars in all directions—an immense one at the end of the cave—shells on rocks—covering of the roof—ruins of Iona seen from the cave—sound of the surf—causeway of broken pillars—cattle feeding above—light and shade—cascades of surf—spray dashing—scenery much improved by the clearness of the day—Iona huts—peculiar statistics of Iona—schoolmaster's account—no clock, but sun and tide—seven watches—no shop—four sermons a year; once, four a day—schoolmaster reads weekly.

"Conversation this day in the boat very interesting. Returned to Iona at eight o'clock. Drank tea with the good schoolmaster.

"*Aug.* 20.—*Sunday*. Willy's birthday; God bless him! Breakfast conversation with schoolmaster. Plan for building a schoolhouse. Preparation for sermon. Sweet quietness of this island. Sabbath morning. Went at eleven to the schoolhouse, and gave a service. I preached to a large company of these poor Ionans, from 2 Cor. v. Delightful! (the room, roof, windows, floor, desk, forms, people, &c.) Then I went and passed two hours alone, amid the ruins and graves. Had solemn and peaceful meditations!

"At four gave another service, preaching from Luke xxiv, 47. At half-past six gave a third, chiefly to the children. The last, by the schoolmaster interpreting in Gaelic, sentence by sentence. Much affection. It was an interesting experiment; he prayed, read, and sang in Gaelic.

"Passed a most comfortable evening, in conversation with these worthy Ionians. Surely, I have learned much here! A day to be remembered. I hope to raise a sufficient subscription to build a new schoolhouse for Iona.

"Moon setting. Stars most bright at eleven. All reflected on the ocean, on the ruins, and from the hills and rocks."

It will excite no surprise, that a man of Mr. Richmond's piety and taste should avail himself of this opportunity to visit the once celebrated island of Iona, one of the Hebrides. Iona now contains only one village, with mean houses, and about 400 inhabitants. It is the most noted place of Caledonian antiquity.* It was formerly the seat of the Druids, some of whose sepulchral remains are still extant. Christianity was introduced into this island by St. Columba, after whom it was called I-colum-kill, or Columba's Cell. St. Columba came from Ireland to Iona in the sixth century, accompanied by twelve disciples, through whose missionary labors the greater part of Scotland was converted to the Christian faith. The college founded by St. Columba was the seat and centre of literature and piety ; and from hence these blessings were diffused, not only over the British islands but throughout a great part of Europe. The ruins of these ancient edifices still remain as memorials of the apostolical labors of Columba, his associates and successors. Iona is the burial place of forty-eight Scotch crowned heads; four Irish kings, eight Norwegian princes or viceroys of the island, and a multitude of nobility and religious orders. It had also 360 crosses, which were all destroyed, except one, at the Reformation. The ruin of the once splendid cathedral cannot fail to interest the traveller, and to excite the deepest emotion in the heart of the Christian. It was under the influence of recollections like these, that Dr. Johnson composed the following celebrated passage.

"We were now treading that illustrious island which was once the luminary of the Caledonian regions; whence savage clans, and roving barbarians derived the benefit of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible if it were endeavored, and would be foolish if it were possible. Whatever withdraws us from the power of our senses ; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me, and from my friends, be such frigid philosophy, as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, and virtue. The man is little to be envied, whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."*

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* We refer the reader to Penant's Tour through Scotland, and Johnson's Tour to the Hebrides, for further information.

From Iona, he wrote to Mrs. Richmond:

"I am persuaded that my dearest Mary will not only allow me to express the strong sensations of my own heart, as connected with the remote and magnificent scenes in which a kind Providence is at present placing me, but will sympathize and share them with me. Had I not sent off a letter two days since to Wilberforce, I would on this day have written to him, as it is his birthday, which has been the subject of my early and earnest morning prayer, on a sabbath spent in this extraordinary and interesting island. You are not altogether unaware of the peculiar feelings and wishes which, for many years, I have cherished in regard to these islands; and now the desire has been fully answered. You can form little idea of the characteristics of every thing and every body around me. The novelty, simplicity, singularity, the *tout ensemble* is indescribable. I have been obliged to wait a whole week for suitable weather, and almost despaired of success, but I regret it not now. 'God waits upon the waiters,' and we experience it. No one can visit these islands without allotting from a week to a fortnight of disposable time for the purpose. You have seen my prints of Staffa; but you have not seen them large and solid as the original. The sublimity, beauty, magnificence, singularities, wildness, and overwhelming influence of the whole, quite stop my pen, and my breath, when I attempt either to write or speak on the subject. I have made two separate visits to Staffa, and seen it within, and without, with every possible advantage. My travelling friend, Mr. P., is of a truly congenial mind, and we have mutual pleasure in using the scenes of nature as means of grace.

Iona is delightful in another way. Here, amid the ruins of ancient grandeur, piety, and literature—surrounded by the graves and mouldering gravestones of kings, chieftains, lords of the isles, bishops, priests, abbesses, nuns, and friars—the scene decorated with the fine and romantic remains of cathedral, colleges, nunnery, chapels, and oratorios, with views of islands, seas, rocks, mountains, interspersed with the humble huts of these poor islanders;—I am just preparing to preach to as many of them as can understand English, in the open air. A rock my pulpit, and heaven my sounding-board; may the echo resound to their hearts. In the evening, I expect to preach by a Gaelic interpreter, to the whole company of islanders, sentence after sentence being translated as I utter them. I trust I am following up the spiritual example and wishes of my friend C., and that some good will result from this visit. This will more than repay the delay occasioned in my journey, by this most interesting excursion to the Hebrides. It will somewhat lengthen my journey and time; but I feel a persuasion that my own soul and those of others are to profit by it. Join your prayers to mine, that it may be so.

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* See Journey to the Western Islands of Scotland, by Dr. Johnson. Boswell, in his life of Dr. Johnson, relates the following anecdote respecting this passage:—"Sir Joseph Banks," he observes, "the respectable president of the Royal Society, told me he was so much struck on reading it, that he clasped his hands together, and remained for some time in an attitude of silent admiration."

"Since writing the above, I have given three services, under circumstances most interesting and novel, to these poor islanders of Icolumbkill. The last by a Gaelic interpreter, who translated every sentence, after I had delivered it n English. I passed near two hours alone, amid the ruins and graves of the cathedral. It is a most solemn and peaceful meditation: and here, you may tell Willy, I knelt down upon the graves of ancient monarchs, mouldering in the dust, and prayed God to 'remember him for good;' to make him a holy and happy being, both in time and eternity. I asked of he Lord, that my child might share in the Christian privieges, character, and literature of the once renowned Chrisian divines of Iona, the missionaries and theologians of a primitive period, on whose ashes I was treading; I prayed hat if (and only if) his heart were rightly directed, God would make him a minister of Christ's church on earth; but hat he might never enter on the sacred office, if likely to be careless, carnal, unconverted servant of the sanctuary. My eart was full of holy freedom, as I offered up a father's peition on the birthday of my child."

The following is a letter addressed to his son, at this time, ontaining a most impressive appeal on the subject of the Christian ministry:—

"My dear Boy,

* * * * * *

"It is high time that you and I should communicate frequently, intimately, and confidentially. If this is not to be expected by the time you have arrived at fifteen, when is it to be looked for? On one account, I have more solicitude, and even dread, on your behalf, than for any of my children. Earnestly as I should wish a son of mine to be a minister, yet I tremble at the idea of educating and devoting a son to the sacred profession, without a previous satisfactory evidence that his own soul was right with God. Without this, you and I should be guilty of a most awful sin in his sight. To any, and every other good profession, trade, or occupation, it may be lawful and expedient to fix with some degree of determination, long before entering upon it; but the ministry is an exception. Even St. Paul himself trembles at his responsibility, and exclaims, 'lest, when I have preached to others, I myself should be a cast-away.' I consider personal religion, accompanied and evidenced by personal conduct, to be indispensable in the individual, before either he, or another for him, fixes on the ministry for his profession. And I will not hesitate to say to *you* that, honored, and happy as I should feel, in being permitted to see you a faithful preacher of righteousness, adorning the Gospel which you would proclaim to others;—yet without this, I would rather a thousand times see you a mason, or in the humblest capacity in life. I know what the office is: and a penitent sense of my own deficiencies teaches me to be fearful, and to tremble for those of others: how much more so in the case of my own child?

"The national church groans and bleeds, 'from the crown of its head to the sole of its feet,' through the daily intrusion of unworthy men into its ministry. Patrons, parents, tutors, colleges, are annually pouring a torrent of incompetent youths into the church, and loading the nation with spiritual guilt. Hence, souls are neglected and ruined; bigotry and ignorance prevail, church pride triumphs over church godliness, and the Establishment is despised, deserted, and wounded. Shall you and I deepen these wounds?—Shall we add one more unit to the numbers of the unworthy and traitorous watchmen on the towers of our British Jerusalem? God forbid! But to avoid so sad a departure from every principle of sacred order and conscience, you must become an humble, seriously-minded, consistent young disciple of Christ: a diligent student, obedient son, a loving brother, a grateful worshipper, a simple-hearted Christian. And *I* must feel comfortably satisfied that you are so; or with what conscience, with what hope, with what satisfaction, with what peace of mind, can I consent to devote you to the most sacred, the most important, the most responsible of all offices within the compass of human existence.

"Now, I will not, and ought not to conceal from you, that, however accustomed we may all have been to talk of you as a future clergyman, I dare not decide upon any such plan without a much clearer evidence than I have yet seen, that your actual state of feelings and conduct, temper and conversation, habitual and permanent thoughts are such as will justify me in coming to so solemn a determination on my own part.

"I say this with anxiety, and write it with fear, as my pen proceeds; but I say it with earnest prayers for the real conversion of your soul to God, and with some hope that He will hear the petitions which I have offered up for you through many a long year. I still repeat it, that I never can consent to put my seal to the question of the ministry, unless, and until I have some satisfactory proof of your heart being turned to God, in holy consistency and permanence of character.

"Let these pages be a testimony before God—and keep them as a sign between you and me—that I am in earnest, as to a subject where indifference would be sin.

"I have long been studying your character, in the hourly events of each day, in immediate reference to this point. Remember, 'they that are Christ's have crucified the flesh, with its affections and lusts:' crucify yours. Pursue your studies with diligence: you may do great things for yourself, even without help—although I grant, much better with it. But 'work while it is day; the night cometh when no man can work.' Believe me your affectionate father, L. R."

May the above serious and highly appropriate remarks be deeply impressed on every youthful aspirant to the ministerial office. And may every parent, before he finally destines his child for so sacred a profession, pause, and maturely weigh the responsibility of the act: and, as a further stimulant to his conscience, may he contemplate Mr. Richmond praying for his son, amidst the graves and ruins of Iona.

We have already noticed the cheerful character of Mr. Richmond's piety. The kindness of his heart led him to experience an exquisite satisfaction in imparting pleasure. It seemed to be his constant aim "to instruct by pleasing;" and he entered into every innocent feeling of children, and readily shared their recreations. The school at Iona particularly interested him; and he soon gained on the children's affections, who listened to his instructions with confiding simplicity. Before he quitted Iona, he rewarded their diligent attendance with a public entertainment. The best sheep to be found in the island was purchased for the sum of six shillings. But a difficulty arose on the occasion,—there was fuel to roast it, but the whole domain could not supply the necessary apparatus for its dissection. The children assembled on shore, and picked up shells, to answer the purpose of knives and forks.

How interesting a scene! Two hundred children and their parents, assembled on the sea-shore,—every countenance beaming with delight! The hearts of the guests might be full of joy in the novelty of the amusement, and in the hospitality of their benefactor; but the master of the feast, amidst the wreck of greatness, the tombs of the mighty dead, and the anticipation of the revival of former piety among these remote islanders, would taste the higher luxury of doing good.

At the conclusion of the festivity, all sung the following hymn, which Mr. Richmond, in the glow of his benevolent feelings, had instantaneously composed, and which was interpreted by the schoolmaster. The precipitation with which these lines were composed, must disarm the severity of criticism:—

"Thou God of all grace O omnipotent Lord,
Fill our hearts with the power of thy soul-saving word!
Have mercy, Jehovah! and be it thy will
To save the poor children of Icolumbkill!

"Thy Spirit came once on the wings of a 'dove."
And proved to our fathers how great was thy love:
Have mercy again, Lord! and be it thy will
To save the poor children of Icolumbkill!

"When idolatrous Druids polluted the land,
To banish them hence thou didst stretch forth thy hand:
Thou art still the same Lord; and oh! be it thy will
To save the poor children of Icolumbkill!

"On thee all our hope, in our poverty, stays—
Revive, Lord, thy work, in the midst of the days:
We will trust thee, O Lord! then be it thy will
To save the poor children of Icolumbkill!

"Though remote be our dwelling and humble our lot,
Yet our God has a blessing for each little cot.
Have mercy, dear Saviour! and be it thy will
To save the poor children of Icolumbkill!

"May our breasts feel the power of the blood that was shed,
When Christ on the cross for our sins 'bowed his head.'
May that blood be our trust; and oh! be it thy will
To save the poor children of Icolumbkill!

"Bless our parents and teachers, and make it their joy
In seeking our welfare their time to employ;
Oh! bless their instructions; and be it thy will
To save the poor children of Icolumbkill!

"Now hear our petition, O God of the Isles!
That we all may partake of thy heavenly smiles:
In life and in death be thou merciful still,
And save the poor children of Icolumbkill!

"And at the last day, when our bodies shall rise,
To behold the great Saviour and Judge in the skies—
Then let it be known 'twas thy pleasure and will
To save the poor children of Icolumbkill."

Mr. Richmond, during his visit to Iona, frequently preached in the schoolhouse. On one of these occasions, he adverted to the Jewish mission. The hum of the children was heard, "We will give, we will give!" Some persons present attempted to check their zeal, and keep silence, but all voices were raised in reply—"The bairns will have it—the bairns will have it!" meaning the children *would* make a collection: and they presented to him the sum of 2*l.* 0*s.* 9*d.** If not all their living, yet a magnificent offering to Him whose grace had touched their hearts and inspired their zeal. Of these poor islanders it might be truly said, "Their deep poverty abounded unto the riches of their liberality."

The impression made on the people of Iona by Mr. Richmond's visit, appears from the following anecdote. He had hired a boat and two sailors, to take him to Fingal's cave, a place of great curiosity, and of which he never spoke without the deepest emotion. On his return, he asked the boatmen what he had to pay them. But they refused to accept any remuneration; and though he urged them to name their charge, they firmly persisted in their resolution; looked at him with tears in their eyes, and exclaiming, "No, no, no, sir. Love has brought you to Iona, and love shall find you a boat."

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* This seems a large sum for Iona, but we have the authority of Mr. Richmond's journal for the fact; where it is also stated, that he repeatedly declined accepting the boon, but the islanders forced it upon him, as a testimony of their regard to him and to his cause.

Mr. Richmond, before he quitted this interesting scene of his labours, addressed the children; about 200 of whom were present. The master desired that as many as wished to thank their benefactor for his kindness to them, would lift up their hands. All raised their hands above their heads. "Is this from your hearts?" said the master. Instantly one hand was laid on their hearts, the other remaining up: "and in this posture," says Mr. Richmond, in his journal, "the dear children stood, while I gave them a parting blessing. It was a most touching sight."

He left Iona amidst the tears of its population, nearly the whole of whom attended him to the sea-shore, with the most lively demonstrations of gratitude and love.

"Farewell," he observes, "dear, interesting Iona. May I think much and profitably on my visit, and on what I saw and enjoyed there."

Before he quitted the island he had formed a plan for raising, by subscription, the means of building a new school-house, and providing a permanent salary for the master.

With a view to prepare his Scotch friends for the design, he wrote to his daughter Mary, whom he left at Edinburgh.

"My dear Mary,

"Nothing ever equalled Staffa in one point of view, or Iona in another; no words of mine will ever reach or approach what I should wish to say; but I thank God for what I have seen.

"Tell all our good friends, that my anxiety to promote the welfare of the poor islanders of Iona has led me to undertake the raising a subscription to build a schoolroom; which, with the aid of the schoolmaster, of most true and godly simplicity, will be of essential benefit to the place. About 90*l.* will be wanted, and I sincerely hope to succeed in raising it. I have spent three days and a sabbath among them. I preached thrice there; the opportunity was delightful, and affecting in the highest degree. Pray use your influence to prepare the way before I come. The money will be admirably laid out for the good of the island. I have pledged myself for the attempt, and trust God will prosper it. I hope my petition will prevail with those who wish well to the poor islanders. The prayers, tears, and blessings of the dear people followed us to the shore, as I departed. It was a time much to be remembered.

On Mr. Richmond's return to Edinburgh, he made the following appeal to the Scotch public:

"IONA.—A friend to the religious education and improvement of the inhabitants of the western islands of Scotland, has recently visited the interesting island of Iona (or Icolumbkill.) The island is an appendage to a parish in the adjacent isle of Mull. Divine service is performed in Iona, by the minister, four times a year. There is a school in Iona, under the charge of a pious master, who receives a salary from the Society for promoting Christian Knowledge in the Highlands and Islands of Scotland. This schoolmaster reads a sermon to several of the inhabitants, every sabbath-day; but the house appropriated to the purpose of the school is in so ruinous a state, and so very unsuitable to the design in regard to size, light, and general convenience, that neither the education of the children nor the instruction of the adults, can be carried on with advantage. The inhabitants of this remote island, are 450 in number. In the hope of promoting their religious and moral welfare, it is proposed to raise a subscription for the building of a very plain but commodious schoolroom, for the instruction of the islanders. The tenants and cotters are too poor to raise a subscription amongst themselves, although they are desirous that such a house should be built, and will assist in the carting and carrying of the materials to the place. 'Gold and silver they have none; but such as they have they will give to the cause.' The schoolmaster is much esteemed amongst them, and has been the instrument of considerable usefulness to the inhabitants; and there is every reason to believe that the accommodation thus proposed will, if carried into execution, greatly increase it. The requisite steps will be taken to ensure the permanent appropriation of the building to the purpose for which the subscription is raised. It is estimated that 90*l*. will be adequate to the accomplishment of the plan.

"It may be a subject of affecting consideration, that this humbled schoolhouse will be erected in the very midst of the venerable ruins of many religious and literary establishments; from which, in the earlier periods of Scottish history, piety and learning were diffused through a large portion of Europe, as well as in the British islands; and they still remain, as memorials of the apostolical labors of Columba, his associates, and successors. There, likewise, mingled with the grave of the poor Islanders, lie the remains of numerous kings of Scotland, Ireland, and Norway,—of the lords of the isles, and of innumerable chieftains, who were long since buried in this once chosen cemetery of royalty and ancient grandeur.

"The associations arising from a comparison between the former and present condition of this little island, may perhaps be allowed to plead an additional argument for this attempt to ameliorate the situation of its present and future inhabitants, by affording increased facilities and encouragements to their education and instruction.

"Amongst the various appeals which are now making to the Christian public, in behalf of the Highlands and Islands of Scotland, it is hoped that the present may be allowed to rank as not the least interesting.

"Subscriptions, and names of subscribers, will be received by Robert Hepburne, Esq., Edinburgh; who has kindly undertaken to act as treasurer. The Rev. Legh Richmond has also engaged to conduct the correspondence, and the arrangements requisite for the accomplishment of the building.

At this time he wrote the following letter to his daughter Fanny:—

"Since I wrote my last, I have abundantly succeeded in Staffa and Iona. No words can express the astonishing sublimity, beauty, grandeur, and unique character of the former; or the deep and affecting interest excited by the ruins and associations of the latter island. I slept four nights therein, in a little hut, such as you never saw, amid the venerable ruins of all the great literary and religious establishments of ancient days, when Iona was the fountain of learning and piety to all Europe. I preached there thrice on Sunday se'nnight, to such a group of poor islanders, in such a poor place, as you cannot easily conceive; and between the services I went and locked myself up for affecting meditation, amidst the ruins of the once grand cathedral of St. Columba; and walked upon the graves of numberless kings of Scotland, Ireland, and Norway,—lords of the isles, chieftains of all the clans, bishops, priors, abbesses, nuns, and friars; who lie here in wild confusion, mingled with the poor forefathers of the present islanders. By day, the sun shone—and by night a lovely moon illuminated the splendid panorama of ocean, eighteen islands, innumerable mountains, ranges of vast rocks, ruins, peasants' huts, ships, boats, and a countless group of other interesting objects. As but a small part of those poor Ionians can understand English, I preached to them by an interpreter, sentence by sentence; a pious schoolmaster, who is a blessing to the island, translating all I said. Never did I see such a sight, or feel such a feeling before. I am trying to raise a subscription, to build these poor islanders a schoolroom: it will indeed be a work of charity. When I first beheld the cave of Fingal, in Staffa, I knew not whether to close my lips in mute astonishment, or to fall down and pray to the true God of such a temple. I wanted new faculties for such a new demonstration of almighty power. As I went thither, the sea was rolling immense waves; and we went up and down into watery hills and valleys: but a calm succeeded as we arrived at Staffa."

Letter to Mr. Higgins, of Turvey Abbey, on the same subject:—

"I have enjoyed a fine view of the Highlands, and several of the islands of Scotland. No prints or drawings can give more than a feeble idea of Staffa. It exceeded all my expectations, which were wrought very high. It is grand, beautiful, singular, efficient in the highest degree; but often difficult to reach. With Iona I was deeply interested, in quite a different way,—in relation to its ruins and past history, its present moral and religious necessities,—and I hope, its approaching improvement. I hope to build them a school: I have raised a subscription for the purpose. Finely as the Lowlands and some parts of the Highlands are circumstanced, in regard to education, other parts need much to be done, and especially the islands, which have been neglected: but an active spirit is beginning to arise for their amelioration.

"The scenery of the islands and western shores of Scotland is very superb and interesting: I met with a great deal more fine *ivy* upon the castle ruins, in various places, than I think fell to your lot. The scene along the Caledonian canal, from the island of Zismore to Inverness, is of the very first class. Ben Nevis, rising directly 4,370 feet from the sea at its foot, is a noble hill; and the Fall of Foyers, 200 feet perpendicular, on Loch Ness, is a complete specimen of the grand and beautiful as a cascade.

"My daughter Mary has found so many valuable friends in Scotland, that she is persuaded to pass the winter with them; and is enjoying a retreat in a beautiful spot on the banks of the Clyde, with a clergyman and his lady, (a sister of Lord B.) who combine the truly Christian character with every other good and ornamental qualification. I have consented to this visit.

"I have had much business, both of a private and public nature, on my hands during my absence; but on the whole, have been very well. Travelling contributes much to my general health and strength.

"Present my kind and pastoral regards to Mrs. H. and your family; and every good wish for their temporal, spiritual, and eternal welfare."

About this time, Mr. Richmond opened a communication with the Duke of Argyle, the owner of the island of Iona, after he had raised 70*l.* amongst his friends. The Duke, it appears, chose to erect the proposed building at his own expense.

The following extracts from a letter written to the editor by Mr. Pitcairn, contain all the information on this subject which we have been able to collect,

"Much of my correspondence with Mr. Richmond was respecting a fund which he had collected for erecting a new schoolroom at Iona. This was afterward rendered unnecessary, as the Duke of Argyle built the house entirely at his own expense. Mr. Richmond contemplated the appropriation of the money raised for Iona, to a nobler purpose than that of a building. He died, however, before a plan was adjusted. Mr. Hepburne is the treasurer, and I am secretary to this fund. We are now making arrangements with the society in Scotland for Propagating Christian Knowledge, and with whom the money is to be vested in trust; and the interest applied annually for the moral and religious benefit of Iona. We are thus endeavouring to carry into effect Mr. Richmond's benevolent design."

It is with unfeigned satisfaction that we hail the dawn of Iona's recovery of her ancient privileges; but we trust the efforts will not rest here. When we contemplate this once celebrated isle, the ancient seat of piety and civilization; formerly actively engaged in dispensing to others the blessings by which it was so highly distinguished; and when we contrast these privileges with its present state of religious destitution; we confess we are unable to repress the emotions awakened by such a recollection. Shall a population of 450 immortal beings be left destitute of the means of grace, and of the appointment of a regular ministry? Shall "she who was great among the nations, and princess among the provinces, sit solitary and become as a widow?" We call on the sons of Caledonia to fulfil a solemn act of duty—we would remind them of their obligations to this illustrious isle, and would point to the broken fragments of its temples, which seem to say, "why repair ye not the breaches of the Lord's house?" We are disposed to believe, if an appeal at this time were made to the Christian public, both in Scotland and England, that it would not be rejected. To Mr. Richmond's visit, Iona owes her schoolhouse. We cannot refrain from indulging the pious wish, that to his Memoir she might be indebted for a still higher blessing, the establishment of a regular ministry!

We must not extend the detail of these tours beyond the present limits: other subjects demand attention. Mr. Richmond's journal abounds with the most grateful recollections and honorable mention of his friends in Scotland. Indeed, it were impossible that such a heart should not feel deeply the kind hospitality every where shown him, and the generous manner in which the English missions were encouraged and supported. Though delicacy forbids us to publish these warm expressions of his gratitude and love, and restrains us from specifying the objects of his praise, we cannot retrace our steps homewards without making one remark. In the record of those journeys there appears a uniform acknowledgment of the liberality and urbanity of his brethren in Scotland, without even one solitary exception to occasion regret.

This 'unity of spirit in the bond of peace,' is highly creditable to the Episcopalian and his brethren of the Presbytery. The editor would throw himself upon the candor of the reader for dwelling so much and so frequently, in the course of the Memoir, on the subject of Christian charity. But the schisms of the church of God are very painful to his mind, and the subject of his daily prayer. He knows no greater joy than to perceive the family of his Lord and Saviour, however scattered in distant lands, and somewhat separated by the warpings of education and habits, or by the infirmities of a fallen nature, cherishing 'the same love, being of one accord and of one mind,' 'doing nothing through strife or vain glory, but in lowliness of mind esteeming each other better than themselves.'*

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* Legh Richmond, in this respect, exhibited throughout his life a decided pre-eminence. He seemed to carry along with him an atmosphere of his own; and, in his society, peculiarities for the most part yielded to the softening influence of true affection. The editor remembers a pleasing anecdote, which strikingly exemplifies his friend's happy manner of meeting the asperities of very rugged natures. He was once conversing with a brother cler-

Legh Richmond's correspondents were numerous. It is truly wonderful that he could find time for a few lines to each of them. When absent from home, he not only wrote to his wife and to every one of his children, but to the tutor of his boys; to the curate who supplied his church; and to his parishioners. We have not room for many specimens. The following are no discredit to his memory.

"*Lutterworth, Nov.* 13, 1822.

"My dear Friend,*—I throw myself on your Christian feelings of charity once more. I have done wrong in what I have written; I pray you to forgive me. My real, true, and only excuse is that my anxious feelings for the parish, and my high approbation of your character and conduct amongst the people, made me underrate your objections; I did not think them of sufficient weight, and I was sincerely and honestly fearful that you had some other reason, in which I was personally implicated, and which your delicacy did not like to name. I now believe otherwise, and I hope you will receive my acknowledgment of my error in the same spirit wherein it is offered to you. Do not let it influence you in any part of your feelings or conduct towards me. You little know the heart with which you have to do, if you think that except under an erroneous impression, I could wound any one, much less a friend and brother, and one whom I so cordially esteem and love. I fancied that it was your nerves, and not yourself, that shrank from the path in which I hoped Providence had placed you; and therefore I wrote as I did. Once more, forgive me. My wife can tell you how much I suffered in my mind before you arrived. I looked to your coming as a great comfort—I found it so. Every thing went on well: I thought that after a year's trial and acquaintance with the people, you would be the very man to succeed in my absence. I built upon this hope, and imagined that I could remove the difficulties which, on a short and cursory view, affected your mind. I tried to do so,—I failed;—the fabric of my hope seemed to totter,—my spirits sank: I fancied there was more

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gyman, on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks, the gentleman with whom he was discussing the subject, concluded by saying, "I have no notion of such conduct; I will have nothing to do with him." "Nay, brother," observed Mr. Richmond, "let us be more charitable in our judgment; for *with opportunity on the one hand, and Satan at the other, and the grace of God at neither, where should you and I be?*"

* The Rev. Mr. R——, at that time his curate.

of fancy than argument in your reasons for going. These considerations disappointed me and excited my solicitude. I was crossed in all my hopes and plans for the next year. Even the parental desire to visit my daughter in Scotland, by leaving a tried and accepted friend at home, seemed to be blighted. Put all these things together, and I think you will the more readily throw a mantle of charitable forgiveness over the faults and mistakes of your friend. On the receipt of this, which I send open as a part of my letter to Mrs. R., talk to her freely about it; and may every uneasy feeling, either in your or hers, or my own mind, be done away. So far as concerns my correspondence, this letter contains my heart and mind; cancel every other.

"I trust that you are sparing yourself, agreeably to my request, in regard to any of the meetings, which have pressed on your strength and spirits. Shorten the evening chancel lectures; take care of yourself, yet be at ease in so doing. An unexpected, but important proposition has been made to me relative to some sermons for next Sunday, and which may possibly prevent my return before. It is yet unsettled, and waits the arrival of a letter to-morrow; but I will mention the result as soon as I know it myself.

"Accept, for myself, the most sincere assurance of my high and unfeigned esteem for you and your ministry; my cordial prayers for your welfare, both in mind and body and estate; my anxious regret that our connexion must not be of a more lasting continuance; and my belief that you have entertained a real and unmixed regard and respect for your unworthy friend. I can add no more than prayers for your happiness, and a hope that your next partner in the ministry may as highly appreciate your services, and give you as fully his heart, as does your affectionate friend and brother,

LEGH RICHMOND."

"My dear friend,*—Had I not frequently heard of you, and of the satisfactory manner in which you and the boys were going on, from my daughters, I should have written to you before, a letter of inquiry and friendship. Accept a few lines now, however, for the sake of both. I can assure you that no object lies nearer to my heart than the welfare of my sons, in whom the treasury of my affections and conscientious desires is greatly bound up. I often, very often, look with trembling regard on the future, as it concerns them; and were there not a throne of grace for them and for me, I know not how I should bear up under many a drooping feeling. You now see and know them, and, I am persuaded, feel an interest in all that respects them. Tell me a little of the progress and general conduct of each, and be assured of the confidence which I repose in your conscientious assiduity and friendly affection towards them and us. You, my friend, know the value of an immortal soul, and can unite its prosperity with every other consideration; you feel it for yourself, and can feel it for others. You know something of the snares and vices of the world by which we are surrounded, and can enter into the temptations by which youths are constantly endangered: you are not ignorant of the inward plague of the natural heart, and of the need there is for prayer and watchfulness, to preserve it from manifesting its evils in a thousand ways. I can, therefore, and I do, feel a peculiar satisfaction in contemplating your office as connected with your principles. The time is now at hand when I trust, in the bosom of my family and parish, to cultivate more intimacy and friendship with you than circumstances have recently permitted; and to share with you the anxious task of rearing up young minds for heaven. I have had much interesting matter for contemplation during this journey, on the beauties of nature as well as of grace. I have taken a wide range of scenery in Scotland, in the Hebrides, and the Northeast coast of Ireland; it is no easy task to detail or describe such objects, with all their combinations and effects; but they leave a valuable impression on the mind that seeks God in the midst of them. It is delightful to worship him in the temple of creation, and to catch from psalmists and prophets the happy art of elucidating his works of redeeming love, by illustrations and arguments drawn from his wonders and beauties in the natural world. I will, hereafter, try to tell you something of these things, and to brighten the gloom of our winter horizon by some of my *Northern lights*. I have also seen some very lovely instances of the power of divine grace on the hearts of individuals and people. It is a very delightful consideration, that the same God and the same Redeemer reigns every where, and produces the same effects in heart and life. What reason have we to mourn over our slow growth under so many advantages?

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* The Rev. Mr. G——d.

"Be pleased to give my kind love to Mr. Renton, and tell him that I received his letter subsequently to mine leaving this. I shall be happy if he can, even for two or three days, give me the comfort of his society beyond the 12th of August. Can you tell me where he is going? He forgot, in his letter, to mention the name of the place and clergyman whose church he is to serve. Give my love to the boys; accept of mine and Mrs. Richmond's assurances of esteem and regard, and believe me, faithfully yours, LEGH RICHMOND."

Pastoral Letter, addressed to his parishioners at Turvey.

"Glasgow, Sept. 3, 1820.

"My dear Friends—Although distance may for a season produce silence, it cannot cause forgetfulness in my heart. As it concerns you, I can truly say that your spiritual welfare and temporal comfort, form the subject of prayers constantly offered up at the throne of grace. It has pleased the Lord to bring us safe to our dear child, whom we found better than we could have expected, considering the illness and sufferings through which she has been carried. Great joy attended our meeting, and the affections of nature and grace were called into no small exercise. I desire to praise Him for the past, and trust Him for the future. Many of you have had abounding proofs of God's mercy and goodness in the hour of need, and have been brought 'through fire and through water into a wealthy place.' May the recollections of such benefits keep you humble, make you thankful, and render you meet for the inheritance of the saints in light! As we journeyed hither, we saw many lovely scenes amongst the mountains, lakes, rivers, and waterfalls of nature; and they reminded us of the far greater beauties of holiness in Him who made them all, and gives us many a gospel lesson in the works of creation. We are now in a vast city, containing above 150,000 inhabitants. Much grace prevails here; and also, in such a multitude, much evil. What need we have to pray for the universal reign of Christian principles in all hearts; for the day when Glasgow, and London, and Turvey, may present nothing but a population of the true followers of the Lord Jesus. When and how shall this come to pass? Times and seasons are in the Lord's hands, but the means of grace are put into ours. And I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds: you are answerable to God for the conduct of every hour, not only as it may affect your own individual state, but as it may, and must respect your families, your neighbours, and the Church of God. The increase and prosperity of young converts is closely connected with the manner in which older professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father which is in heaven. Be a united people: give no place to unkind suspicions, or jealousies, or words. Remember the golden rule, 'even so do ye unto others as ye would that they should do unto you.' Keep your eye and your heart steadily fixed upon the cross of the Lord Jesus Christ. Walk happily, by walking wisely and holily. Maintain family prayer and instruction in your households, whenever it is practicable; and where it is not, be more earnest in secret prayer for the removal of all hinderances. Keep together as a people; encourage no divisions which break the peace of the church, and injure weak souls by many false delusions. A good Christian is a steady one. You that are in trouble, cast your cares upon the Lord, knowing that he careth for you. If God be with you, who can be against you? Think over past mercies, and see on whom you ought to trust. Do not dishonor him by unbelieving doubts. He is faithful that has promised. May God answer my prayer for unity, peace, and concord. Hearken to the word of truth, from the lips of my faithful fellow-laborer: strengthen his hands, and encourage his heart. Pray much for me; I need it, for my labors are many, and I am weak; but the Lord is my strength. God bless every one of you; and may we, if God will, meet again in love and holy resolution. So prays your affectionate pastor, LEGH RICHMOND."

It was during one of Mr. Richmond's excursions to Scotland, that he arranged for publication the very interesting diary and "Letter on the Principles of the Christian Faith," composed by Miss Sinclair, eldest daughter of the right Hon. John Sinclair, Bart. who died on the 22d May, 1818. There are few of our readers, we presume, who have not read the above production, addressed by Miss Sinclair to one of her younger sisters, without any intention of its meeting the public eye, or aiming at any thing beyond the private edification of her sister. It contains a very clear, scriptural, and able exposition of the principles of the Christian faith, accompanied by remarks which showed the influence of those principles in her own heart. At the request of the family, a memoir of Miss Sinclair was prefixed to the publication, by Mr. Richmond. It is foreign to our purpose to enter into any review of this interesting little work, which details the early growth and progress of divine grace in the heart of this young lady, who appears to have united the attainments of genuine piety with the endowments of the most cultivated mind. We have much pleasure in subjoining the following testimony, as one of the many instances of usefulness arising from the perusal of this little memoir :

"Rev. Sir,—Being informed that you are writing the life of Mr. Richmond, I beg, through the medium of my much esteemed friend Mr. F. to inform you, how greatly I am indebted to the memoir of Miss Hannah Sinclair. I trust it is from no ostentatious wish to see my name in print, that I allude to the blessed change in my views and principles. Yet I do wish to give publicity to the little volume by which my mind was first drawn to the true principles of the word of God, and my heart rightly impressed by them. I would pay a tribute of respect to the memory of one who must be ever dear to my recollection, for the benefits received from that excellent letter of Hannah Sinclair : and I anxiously desire that her valuable memoir by Mr. Richmond, may be read with the same delight and benefit which accompanied my perusal of it. I am, &c. H. Phipps."

CHAPTER XIV.

Death of his infant—Marriage of his eldest daughter—Visit to the North of Ireland—Texts on the walls of his church—Extract of a letter to his daughter F—. —Isle of Wight tour—Pastoral letter—Journal—His son Wilberforce's illness and death—Reflections—Marriage of his daughter H—. —Nugent's shipwreck, and death—Letters—Apocryphal question—Mr. Richmond's opinion on the mode of preaching to the Jews—His sentiments on other subjects—Journey to Cromer—Conversation with the editor—Meditation in his study.

In the spring of 1821, Mr. Richmond lost his infant child. He gives the account of this event in a letter to his daughter ; and he composed a few verses, to sooth the feelings of the mother, as well as to express his own.

"Dear Mary,—Our dear delicate baby has taken his flight to a happier world ! I write beside his unspeakably beautiful remains. Of all my twelve babes, I never clung to one like this —perhaps, because I never expected his life. He was formed for a higher state than this, and is taken away from the evil to come. He had an inflammation on the chest for a few days.

He died in my arms—lovelier than the loveliest, calmer than the calmest. His previously languid eye suddenly illumined into heavenly brightness and vigor: it looked at me with full intelligence—seemed to say, 'Farewell! I am going to Jesus—and he was gone."

HYMN FOR AN INFANT'S FUNERAL.

"Hark! how the angels, as they fly,
Sing through the regions of the sky;
Bearing an infant in their arms,
Securely freed from sin's alarms:—

"Welcome, dear babe, to Jesu's breast—
For ever there in joy to rest:
Welcome to Jesu's courts above,
To sing thy great Redeemer's love!

"We left the heavens and flew to earth,
To watch thee at thy mortal birth:
Obedient to thy Saviour's will,
We stayed to love and guard thee still.

"We thy protecting angels came,
To see thee blessed in Jesus name;
When the baptismal seal was given,
To mark thee, child, an heir of heaven.

"When the resistless call of death
Bade thee resign thy infant breath—
When parents wept, and thou didst smile,
We were thy guardians all the while.

"Now with the lightning's speed, we bear
The child committed to our care;
With anthems such as angels sing,
We fly to bear thee to our King.

"Thus sweetly borne, he flies to rest:
We know 'tis well—nay more, 'tis best.
When we our pilgrims' path have trod,
Oh! may we find him with our God!"

We have already noticed that Mr. Richmond, in his tour to Scotland, left his eldest daughter to the care of Dr. and Mrs. S., who resided near Glasgow. It was there that an attachment was formed between Miss Richmond and a clergyman of the Established Church of Scotland, whose profession and character rendered the connexion a source of peculiar gratification. He alludes to this circumstance in the following letter to one of his daughters:—

"My dear Love—Was not this the day on which you were born? Why, then, I must now wish you many happy returns of it. But will they be happy, if you be not holy? How I long to see my dear F. still more decided—more spiritual—more given to holy thoughts, words, and works. Let not your mind be drawn aside by any thing that will steal your heart from God. Make no idols of books that carry away the imagination. I will give you a rule to judge whether an author is profitable in the perusal.—Go directly from your book, and open your Bible; and, without partiality or hypocrisy, say which you embrace with the most delight. The answer will always show the state of your mind, and the profitableness and lawfulness of the book.

"Become more serious. I am much pleased with the conscientious principles and behavior of Mary and Mr. M., in their intercourse. He is a true Christian, and most affectionately attached to her. His views of faith and practice exactly accord with my own: he is too good a man to be light and trifling on such a solemn subject as a nuptial engagement. Mary's mind is sacredly and steadfastly made up, to love, honor, and obey him, as the partner of her heart, and the choice of her conscience. Oh! pray for the dear girl, and treat the question with sacred cheerfulness. My visit to Glasgow was blessed to the cultivation of pure regard and esteem with *all* the M——s. I can resign her, with full hope and confidence, into God's hands. Do you the same; and when we return home, seek more opportunities of useful conversation. Attend, in the course of every day and hour, to the growth of your best and most ennobling principles of action. Much, very much time, which might be employed in an increasing meetness for the inheritance of the saints in light, is, I fear, lost. These things ought not so to be, my dear child. Time is short, eternity is at hand. It is a hard thing to be saved at all; and every lost hour, every idle word, every neglected opportunity, makes it more hard. It is a strait gate and narrow way to heaven, and (comparatively) few there be that find it.

"Never be without a book, in daily reading, *of a direct spiritual and devotional tendency;* one that will make the vanities of time and sense appear unworthy of your notice. Always maintain with some one, if possible, a truly religious correspondence, calculated to bring Christ to the soul. Keep in hourly recollection, that you are a great sinner, unworthy of all the comforts and enjoyments which you possess; and that without a Saviour inwardly known, all is as nothing. Examine for the proofs of a converted mind, in the grand act of faith on Jesus Christ. I cannot recommend you a more lively example than Mrs. Isabella Graham, the admirable aunt of Mr. M. Learn to love true religion in others, whoever they may be. Shun party prejudice as the bane of charity and the curse of the church. God's love is not limited to us, and our division of the church of Christ; why then ought ours? Far be it from us to feel alienation from any whom He is leading heavenward.

"Pray think of the general tenor of this letter, for my sake, and for your own sake. I have much spiritual uneasiness about all my children, and most anxiously wish to see them grow in grace. Without this, all is dead. I want to see them useful to others around them, and patterns to one another, and comforts to me in all things."

The union took place at Turvey, in the spring of 1822; and the writer of this Memoir had the pleasure of officiating on the occasion. On the day of Miss Richmond's marriage, her father addressed to her the following interesting letter:—

"I this day consign you, my beloved daughter, into the hands of one whom I believe to be a man of God, and who will watch over your eternal as well as your temporal interests. I trust that your union is formed in the simplicity of faith, hope, and love. Give yourself up, first to God, and then to your husband, for Christ's sake. Pray for grace to conduct yourself aright, in the new stations of wife and mistress. Never depend for a single moment, on the strength of your own feeble nature. Live constantly by faith on the Son of God; relying on him for the graces of domestic life, as well as those of a more general character. Endeavor in all things to please God, and you will be sure to please all whom you ought to please.

"Expect the trials and crosses incident to the earthly pilgrimage; but expect also by the mercies and merits of Jesus Christ, to be enabled to pass through them with safety and peace.

"Love, honor, and obey your husband, for the Lord's sake. Do it upon deep conscientious principles, as in the constant sight of God. Think much on the love of Christ to poor sinners; and live upon this love, as food and medicine to your own soul.

"Be cheerful without levity; be grave without moroseness; be devout without affectation; be firm without obstinacy; be diligent in business, fervent in spirit, serving the Lord in all things.

"Although you leave your father's house, I know you will not leave its principles, any more than its love. Though separated, we shall be closely united,—though out of sight, yet never out of mind: you will think of us, and we of you, with affections tender, rational, and abiding. We shall often meet at the throne of grace, and welcome each other, and be welcome there; we shall often meet in the correspondences of heart and pen. We shall, if God permit, sometimes meet in sweet personal intercourse again; we shall often meet in the affectionate reveries of imagination. And oh! may we at last meet to part no more, in the house not made with hands, eternal in the heavens.

"Study your own and your husband's dispositions, that you may cultivate true conjugal peace and love. Ever be ready to open your heart to him on things spiritual as well as temporal. Disappoint him not herein, for he will watch over your soul, as one that must give account. A minister's public labors are intimately connected with his private and domestic consolations. A minister's wife may be a main-spring of encouragement or discouragement to her husband, in all his arduous and anxious occupations for the good of his flock. On her example and demeanor very much may often depend, Keep this always in mind, and look up to Christ for gracious help. Feel with, and for your husband, in all his parochial and congregational interests, as well as in those which are simply domestic—they ought to be inseparable. Cultivate a deep and personal piety. Imitate the holy women of old, and let your adorning be like unto theirs: St. Peter can tell you what that is.*

"I rejoice in your lot; I can see the hand of God in it. This is a token for good to us all.

"Go, dear Mary, to your husband's house; and may the presence and blessing of the Lord go with you; I commend you to his holy keeping with confidence. Faithful is He that hath promised, and He will do it. We shall have pledged our vows at the table of the Lord, at this interesting period: may this strengthen and animate our hearts to serve and trust him. On this day the Spirit was poured out on the primitive church with great power,—may we this day receive the earnest of his love in much simplicity.

"Grace, peace, and mercy, be with my beloved daughter, and with her affectionate father, LEGH RICHMOND."

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* 1 Peter iii, 3, 4, 5.

The year after the marriage of his daughter, Mr. Richmond availed himself of a visit to Scotland, to make a short excursion to the North of Ireland. We can furnish the reader with no other particulars than are contained in the subjoined letter to his friend Mr. Higgins, of Turvey Abbey.

"My dear Sir,—Owing to some domestic circumstances connected with our dear daughter's confinement, indisposition, and recovery, we have been detained here beyond our expectations; but in our absence, we think and talk much of our Turvey friends, and anticipate the restoration to their society with much pleasure. During my wife's more retired occupation of nursing and superintending household affairs in Glasgow, I have had interesting opportunities of seeing districts of much beauty and curiosity. I have again visited Staffa and Iona, and several other of the Western islands. I have also seen the Giant's Causeway, and the highly romantic and sublime coast of Antrim in Ireland, including a journey of seventy miles by land to Belfast. I was very glad to find that amidst all the misery and mischief of many other parts of Ireland, one district in the North is very quiet, and comparatively comfortable. I travelled in an open vehicle until midnight, without fear or danger. But not so, had I traversed the territories of Captain Rock. The North of Ireland is chiefly Protestant, although not exclusively so. I had the opportunity of observing there, as in Scotland, that in exact proportion to the universality and superiority of the school education of the children of the poor, good or bad conduct prevails in the different districts. With mental attainments and useful instruction, an elevation and stability of character, and a happy adaptation of mind to circumstances is generally formed. Subject to occasional exceptions, I feel confident that the three kingdoms will owe their future and final prosperity to the great advances and improvements made in general education. Nothing can more illustrate this fact than the comparison between Scotland and Ireland, and the contrasted districts of educated or uneducated Ireland and Scotland with each other. For in some of the remote islands and Highlands of even Scotland, much is yet to be done. You would not be sorry that the Popish question was lost in parliament, neither was I: I am convinced that we are safer as we are, although equally convinced that many good men most conscientiously think otherwise; but I was glad when I saw the result.

"From my children's account, the boys are going on very well with Mr. Ayre, and I trust will improve much under his tuition. May God be pleased to enable us to bring them up in 'the nurture and admonition of the Lord;' and to see them, as much as possible, preserved from the abounding snares and evils of the corrupt world in which their lot must be cast.

"The beauty of nature, and its accompanying scenery, is now great indeed. I cannot convey to paper the magnificence of the mountains, the loveliness of the plains, the sublimity of the rocks, the splendor of the ocean, the diversity of the islands, the wonders of basaltic columns, the awfulness of the caves, nor the combinations of effects produced by them altogether. I cannot depict the numerous ivy-girt ruins of feudal castles, nor the groves and woods of the mansions and villas of lairds and lords; but you know something of them, and must conceive in imagination what your friend is unable to describe. My great desire is to seek and find God in them all, and to adore him there."

About this time the church at Turvey was inspected by the archdeacon, who was pleased to express his high approbation of the neatness and good order with which every thing appeared to be conducted.* The church is a singular building, having three chancels annexed to it. In one of these are the monuments of the Mordaunts: the middle chancel contains the font and communion table; and the third was used for the evening instruction of the schools, where Mr. Richmond catechized and preached to the children. A most appropriate selection of texts is inscribed on the walls of each of these chancels, as well as in the body of the church, chosen by Mr. Richmond with great care, and exhibiting a complete system of divinity. "I wish," said our excellent friend, "when I can no longer preach to my flock, that the walls should remind them of what they have heard from me. The eye, though wandering in thoughtless vacancy, may catch something to affect the heart."

We regret that we cannot convey to the reader an adequate representation of the interior of Turvey church. The admirable order of the texts, which display both the taste and piety of the departed rector, might afford a model for similar arrangements in other churches,

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* We feel called upon, in this place, to bear our testimony to the zeal and persevering labor of Archdeacon Bonney, in restoring the churches, under his superintendence, to a state of order, decency, and necessary repair, which was greatly needed. They now exhibit the appearance becoming the character of the Christian Sanctuary; and we cannot but express our wish, that so laudable an example were generally imitated.

The following are extracts from a letter written to his daughter F———, at that period :—

"*London, June* 7, 1822.

"Fully as I can enter into the beauties of works of fiction, yet I exceedingly dread their tendency. The utmost caution is requisite in meddling with them. The novelist I unequivocally proscribe, and many of the poets, and their poems, which are only nets to catch young minds in the maze of Satan. It is a maxim in regard to books, as well as companions, that what does not *improve,* invariably *injures.* Few things in this world are merely negative and harmless : they either do us good, when sanctified by the Spirit ; or they do us harm, by stealing our hearts from God. Even the beauties and wonders of nature, in an unsanctified mind, excite nothing beyond natural affection, pleasure, and surprise. If *Christ* is not sought for in them, we rise no higher than mere tourists, rhymists, and painters. Whether we eat, or drink, or travel, or read, or converse, or philosophize, all, *all must be done to the glory of God.*"

Hitherto, we have only incidentally mentioned Mr. Richmond's exertions in behalf of the British and Foreign Bible Society. But it was not likely that an institution, characterized by so catholic a spirit, and by a design so grand and comprehensive, should fail to find in him a zealous and persevering supporter. He was, in fact, disposed to believe that men never thoroughly understood, nor rightly felt the true spirit of Christianity, till they acquired it through the instrumentality of this Society ; and that such was the force of early and deep-rooted prejudices, and so unhappy were the divisions and mutual alienation which they inspired, that apparently no other mean could have been devised for allaying their unchristian antipathies. Not that he was insensible to the excellency and importance of his own creed and forms, yet he by no means thought it was a necessary conclusion, that, because we deem our own standard to be best, every other is consequently erroneous ; or that genuine religion is so restricted to one indispensable form and interpretation, that, where men are agreed as to its essentials, any difference of opinion, however conscientiously held, could justly merit the grave charge of heresy and error.

That he knew how to defend his own principles, whenever called upon to support them, we shall adduce the following ancedote.—

Mr. Richmond once met the late Rev. Andrew Fuller, the well-known secretary of the Baptist Missionary Society, at the house of Mr. Livius, at Bedford. The conversation turned on the ritual of the Church of England. Mr. Fuller remarked, that " it *assumed* the sincerity of the worshipper, and indiscriminately attributed to each the language of true devotion, which he considered to be a defect." " How would *you* frame these services ?" said Mr. Richmond : " the church presumes, in the judgment of charity, that all her worshippers are sincere, and forms her ritual on this principle. If they are not sincere, the greater is their responsibility." " But the *fact*," said Mr. F. " is otherwise ; and charity, unsupported by fact, is misplaced." " How would you remedy the defect ?" rejoined Mr. Richmond. Here the conversation was interrupted, the time being arrived for family worship. Mr. Richmond, on this occasion, expounded a passage of scripture, and Mr. Fuller concluded with prayer : after which the former observed, with a smile, " Your prayer, Sir, is liable to the same objection which you make to the services of our church. Your petitions for pardon and grace, your acknowledgment of guilt, your hope and confidence in God, were all generally offered up without qualification, as expressive of the feelings and sentiments of the whole assembly." How would you have me pray ?" said Mr. F., " Precisely as you did," replied Mr. Richmond : " but you must no longer adhere to your objection ; for you were not warranted in believing, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle on which our services were constructed, by your own example."

Mr. Richmond's public labors in the cause of the Bible Society were rather occasional than regular : his tours being for the most part taken for the Church Missionary and Jewish Societies. But his services were willingly offered, whenever opportunities occurred, and few speakers were heard with more acceptability. He also often made voluntary excursions of a smaller extent, to assist in the formation of branch Bible Societies ; and he usually attended the annual meetings of the auxiliaries to the present institution, within his own neighborhood, where he was allowed to be one of the most efficient instruments in their establishment and confirmation.

In the month of August, 1822, he was appointed by the committee of the Parent Society in London, to accompany one of their secretaries (Dr. Steinkopff) to Chichester, Portsmouth, Southampton, and the Isle of Wight. The recollections of his former residence were too strongly associated with all the early events of his ministry, not to render the proposal highly acceptable to him.

We venture to make a few extracts from his journal at this time, being the last we shall have occasion to notice. We trace in them his usual taste for the beauties of nature, with a glowing spirituality and devotedness of heart.

JOURNAL.

"*Aug.* 27, 1822. Saw views of the Isle of Wight. What associations crowd upon my heart! Arrived at Portsmouth. Joyfully and affectionately received by my old friends, Mr. and Mrs. T. in the dockyard. Talked over old times—about the Isle of Wight, Brading, Bembridge, &c.

"I entreat thee, O my God, to sanctify this season to my soul and to the souls of others! May this visit be a blessing. Time is going on—eternity is at hand. Strengthen my heart, head, and tongue, and keep me from evil.

"—28. Looked with peculiar recollection on the tower in the dockyard, where I conversed with the emperor of Russia, in June, 1814. Went to the Bible Society. Well supported. Good feeling. I enlarged on my former intercourse with the Isle of Wight. Dined with Sir George G——. Proceeded to Southampton. Profitable conversation with Dr. S. on the necessity of retirement and prayer, in the midst of public and official duties. My affections greatly exercised to-day by the topics of my speech—never more so.

"Lord, guide me in this pilgrimage. Keep my heart—give me judgment—direct my tongue—preserve me from sin!

"—26. Went to the Bible Meeting at Southampton. I told the miner's story.* A poor widow brought an interesting girl, named Mitchell, about eighteen, to acknowledge with tears of grateful affection, how much she was indebted to the tract of 'The Young Cottager,' for a change of heart and hope. She showed a simplicity of character that affected me greatly. Sailed to Cowes. Proceeded to Newport. I am once more in the Isle of Wight—God bless this visit. My heart yearns over this spot. Lord sanctify all things to me and to thy children! and daily add to the church such as shall be saved.

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* The story to which he alludes is very affecting. In one of the Newcastle collieries, 35 men and 41 boys died by suffocation, or were starved to death, One of the boys was found dead, with a Bible by his side, and a tin box such as the Colliers use. Within the lid he had contrived to engrave, with the point of a nail, this last message to his mother:—"Fret not, my dear mother, for we are singing the praises of God while we have time. Mother, follow God more than ever I did. Joseph, think of God, and be kind to poor mother." Mr. Richmond brought the box from the North, and in his mode of communicating this affecting incident, used to awaken feelings of the most lively interest.—*See Youth's Magazine*, vol. vii. p. 24.

"*Newport*, *Aug*. 30. Met Robert Wallbridge,* and talked about his sister and father. Attended the Bible Meeting. Entered at large into Isle of Wight feelings. Much affection manifested. Proceeded with Dr. S. to Ryde. He left me to proceed to Portsmouth, after an affectionate farewell.†

"A number of persons came in the evening, and joined us in family prayer. Dear John W. and his wife full of kindness and holy affections. I expounded and prayed. Mr. Butterworth was there. It was an affecting season. How my heart feels these scenes and interviews! Lord, sanctify all this to my own soul! The Brading pulpit is offered me for Sunday morning.

"*Aug*. 31. (*Saturday*.) Fixed to have a Bible meeting on Thursday next. Set out with my daughter Fanny, and went through Brading, to Mr. L.'s cottage at Sandown. All the way, felt strong associations. Every tree, hedge, gate, house, revived them. Went to Shanklin, to the Chine. Exquisite views. Dined in the Chine. Returned through Brading. Was much affected on reading many gravestones—so many that I once well knew! Drank tea with the curate. Finally settled that I should preach to-morrow at Brading. The bells ringing for me. Found an invitation to preach to-morrow at Ryde also. May my soul be directed into all truth. I felt much while sitting in the Brading vicarage parlor—so many domestic recollections! Returned to Ryde.

"*Sept*. 1. (*Sunday*.) A most affecting day. Went, after breakfast, to Brading. Before church, saw many friends, who most affectionately greeted me. Preached from Psalm viii, 4—'What is man, that thou art mindful of him? and the son of man, that thou visitest him?' Church most crowded. I was much affected by the whole scene. Mr. T., the curate, acted in a very friendly manner. After many interesting circumstances went to Ryde, and preached there in the afternoon. Dined with Mr. and Mrs. P. At eight, went to Mrs. Y., at Bank Cottage, where a multitude of people heard me expound and pray. How many gave me the affectionate right hand of fellowship! Mr. and Lady Harriet W. Mr. Butterworth, &c. there. I expounded from John vii, 37—' In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.'

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* This was the brother of his Dairyman's Daughter.

† Mr. Richmond's Journal contains many expressions of the warmest esteem and Christian regard for Dr. S., which delicacy alone prevents us from inserting.

" What scenes are these! How far removed from the pomps and vanities of this world!

" *Sept.* 2. Went to Brading. Showed Jane's cottage to Fanny.* Called on numbers of people. Much friendly and kind reception at Brading: religious and devotional feeling in every direction.

" — 3. Went to Bembridge. Interesting in the extreme. Saw old Mr. G. dying, and happy in death. Called at the G.'s. Found the whole family full of love, affection, and piety. Went to Mr. K.'s and various others. All respect and affection. Ascended Bembridge Down: the finest prospect in the island. Dined at Mrs. M.'s. Had a delightful religious party in the evening. Exposition and prayer. Settled to have a distribution of tracts at Bembridge, on Thursday, if fine.

" God grant me grace to go through all these affecting scenes profitably to myself and others.

" — 4. Explored former scenes with much interest. Many associations during this excursion. Lord, sanctify them!

" — 5. A day much to be remembered. After breakfast, went with Mr. Butterworth, &c. to distribute tracts, according to promise, at Bembridge Point, to which I had invited all the population of Bembridge. The most affecting and affectionate scene ever witnessed. Such meetings, welcomes, congratulations, smiles, tears, salutations, from some hundred persons—men, women, and children! It is indelibly impressed upon my mind, and beggars all description.

" Had many proofs of past usefulness. God bless this day to me and many! On returning home, found a delightful letter from my dear wife, about the Isle of Wight; God bless and preserve her. Dined at six, with a Christian party. Expounded 23d Psalm. Oh! that this day may be remembered for good!

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* The scene of one of his interesting narratives.

"*Sept.* 9. Visited Robert Wallbridge and Mrs. A.—Had much useful conversation about the Dairyman's Daughter. She gave me a lock of her hair. We went to Arreton Church, and visited her grave.

"— 12. A day much to be remembered. On this day twenty-five years since, I first read Mr. Wilberforce's book on Christianity, in my little study, in the vicarage house at Brading; and thence and then received my first serious, and I hope saving impressions!

"A memorial stone was this day put up over the grave of little Jane, the young cottager—my first convert and seal in Brading. Multitudes attended—old and young, from all the vicinity. Her parents bent weeping over the grave. What did I not feel! We then adjourned to the cottage where she lived and died, and I distributed a number of 'Young Cottager' tracts to the inhabitants and neighborhood, who came in throngs to receive them. A truly affecting scene!

"*Sept.* 18. A stone was this day put up for the Dairyman's Daughter, in Arreton churchyard.

'*Post tot naufragia tutus.*
'To God be all the praise.'"

The extent of his engagements, during this period, may be conceived from the following brief extract of a letter addressed to an esteemed friend.

"*Ryde, September* 17, 1822.

"Unless you were with me, you could have no idea how, from before six in the morning till past twelve at night, I have been, and am occupied. But mostly, I trust, for good. The spiritual scenery exceeds in interest even the natural, I wish I could tell you half of what I see and feel here. To-night we have a Tract Society meeting in this town. On Friday I preach on board convict ships, in Portsmouth harbor: on Sunday, in churches at Portsea: and on Monday, one or two public engagements at Southampton, whence on Tuesday I go to town.

"My heart's prayer and desire is, that all your beloved circle, lay and clerical, male and female, elder and younger, may enjoy grace, peace, and love. I shall think of you on the shore of my beloved island, and add you all to the group of objects, which endear it to my heart.

"*Rev. L. Lockey, Sandown, Isle of Wright.*"

After preaching several times to large congregations, he took an affectionate farewell of his numerous friends in the Isle of Wight, and shortly afterward addressed the following pastoral letter to his parishioners at Turvey.

Portsmouth, September 19, 1822.

"My dear Christian friends,—My heart has never lost sight of *you*, while I have been receiving such affectionate tokens of the love and regard of the dear people in the Isle of Wight, as have melted my heart almost beyond any thing I ever experienced. I have had such daily opportunities of seeing, doing, and receiving good, as I think I never enjoyed before. It has been a time of revival, love, joy, peace, and brotherly kindness. They think and talk of you, and pray for you, and feel towards you as brothers and sisters, for *my* sake, as well as for the Lord's. Not only are many of my old friends continuing in the ways of God, but many others, whom I used to labor among, are become serious; and the children and grandchildren of my former friends came around me, in large groups, for a word and a blessing. I went one day to a part of my old parish, where religion most prevailed, and sent word that I should be glad to shake hands with as many as would come down to the sea-shore, where I sat upon a rock. More than five hundred men, women, and children came, and I gave each a tract and a blessing. It was a scene full of deep and trying affections. I can never describe it, or think of it, without ardent feelings. We have put up gravestones to little Jane and the Dairyman's Daughter.* Some hundreds attended, and the tracts were distributed that respect those dear persons. It was a time of great feeling, and a tribute of much love was paid to the graves of the deceased. Some were there weeping with gratitude, in having been brought to God through the reading of those very tracts.

"The father and mother of little Jane were at the grave, while the stone was putting up. We then went to the house where she died, and the 'Young Cottager' tract was given to every one that came. It will be a sweet day of remembrance to me, for it took place on September 12th. On that very day, twenty-five years ago, I first received my own serious impressions, through reading a book,* and little Jane was the first fruits of my change of principles.

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* See 'Christian Guardian,' October 1822, for a further account of this transaction.

"A nursery girl, who lived with me at the time of my leaving the island, is come fifty-five miles on foot, on purpose to see me here, and to thank me as the instrument of her conversion, while she was my servant; and to-morrow she sets out to walk fifty-five miles back again. I did not at that time know that she was under any religious impressions. She was then fifteen years old. God be praised for his mercies!

"I left the island yesterday, with strong feeling. I preach here on Sunday, and above thirty persons are just arrived from the Isle of Wight, to see me once more, and to say Farewell in the Lord. I beseech you to love one another, labor for each other's good, live in peace, try to win souls to Christ. Pray for me that I may return to my dear people of Turvey with a blessing from above, for their sakes, and my own. Farewell in the Lord. Your affectionate pastor.

LEGH RICHMOND."

On his return to Turvey he addressed a highly respected friend, and parishioner in the Isle of Wight.

"The remembrance of the days and hours which we spent together in the Isle of Wight is very refreshing to me. I hope that the numerous meetings which we enjoyed, have been profitable to not a few of those who assembled together. My daughter and I frequently look back upon the two days passed at Bembridge and Brading, when the tracts were distributed, and the gravestone put up, with such affection and gratitude, I think they will never be forgotten by many. I did feel a lively hope, that so much seed would not be sown in vain, and that the Lord would give a blessing to such means as I trusted he had put into our hearts to employ. My affections for the island are founded upon many of those circumstances which you will remember in our younger days. It was there that my own heart was first made acquainted with the infinite value of immortal souls, and of the difficult office of a Christian minister. It was there that those means of grace were enjoyed, which have been since felt and remembered by some, as "times of refreshment from the presence of the Lord." It was there that I met with the Dairyman's Daughter, the Negro Servant, and the Young Cottager, and with my respected friend, John Wheler. These, and many more events, bind my heart to the place with very tender ties. When you see our friends at Bembridge, tell them how much I feel towards them. Some of them are the children of my early ministry; others are their children; and others again have been brought to the knowledge of the truth, through the Lord's blessing upon instructions established and blessed when I first knew them. These are strong ties for spiritual regard. I pray, my dear friend, that you may grow in grace, and in the knowledge of the Lord. He that has accompanied you thus far in your way, will not leave nor forsake you. He is the same yesterday, and to-day, and for ever. Cast your care upon him, for he careth for you. The promise is to you, and to your children, and to as many as are afar off, whom the Lord shall call. Let me hear from you soon. May grace, peace, and mercy be with you and yours. Pray for me and mine, and believe me, faithfully and affectionately, your friend in Christ, LEGH RICHMOND.

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* Mr. Wilberforce's work on Practical Christianity.

"*Mr. John Wheler, Ryde, Isle of Wight.*"

We have already alluded to the illness of Mr. Richmond's son, Wilberforce. Symptoms of a consumptive nature had been gradually developing themselves; and it was at length deemed highly expedient that he should visit Scotland, and be committed to the care of the Rev. James Marshall, his brother-in-law. It was hoped that the effects of a sea voyage, and change of air, and the benefit of Dr. S.'s advice, who had been remarkably successful in several instances of consumption, might possibly arrest the progress of this insidious disorder.

Mr. Richmond did not, on this occasion, imitate the worldly prudence of some persons, who labor to conceal from the patients, the danger of their state, and with a mistaken kindness prohibit the introduction of religious subjects, from fear of aggravating the disorder. With a heart alive to the eternal interests of his child, he addressed to him the following letters. May the perusal of them afford an instructive lesson to all who are placed under similar circumstances, and teach them never to forget, that "one thing is needful" for others as well as for themselves; and that the wisdom which would endeavor to save the perishing body, at the risk of the immortal soul, is an act of treachery the more criminal, in proportion as its consequences are irreparable and eternal.

"*Turvey, June* 12, 1824.

"My dear Boy,

"I have, as I mentioned to you the other day, for some time wished to press upon your attention the important subject of the Lord's Supper; and, in the case of each of your sisters, I found that some epistolary correspondence afforded a liberty and facility of communication in the first instance, I trust you will not object to adopting a similar mode. A time of relaxation from your studies, and of indisposition, may afford you good opportunity for such a purpose. It will be exceedingly gratifying to me to receive some simple, faithful account of your state of mind, views, feelings, and desires in connexion with the privileges and duty of commemorating the dying love of Christ to sinners. I wish to receive you at the table of our Lord, both as your affectionate father in the flesh, and your still happier father in the spirit, with principles enlightened, and heart warmed with a Saviour's mercies. Approach me thus, my beloved son, and write to me with a free confidential heart. I feel the most lively interest in your spiritual welfare, far beyond what my ordinary manner may betray.—You are arrived at an age, when I wish you to become my bosom friend and companion in all things, but above all, in those things which belong to everlasting peace. I have sometimes feared that other subjects have somewhat monopolized your thoughts; and yet I have the firmest hope that your mind is truly sensible of the value and importance of divine things. I trust you are constant in prayer, and that your affections are unfeignedly directed towards divine truth. I cannot express to you how much this belief comforts and strengthens my mind. It is allied to every feeling and wish which I have so long and so anxiously cherished, in regard to your future character, as a minister of the Gospel of Christ. None but God knows how intense my solicitude has been upon that point. It is high time that you should, by the open act of communion, devote yourself to the Redeemer's service, and look upon it as a pledge for your inward principles, and outward practice. You should attentively examine the sacramental service in the Liturgy, and always have a book of experimental and devotional character, more or less in private reading. It must ever be kept in remembrance, that the mere literary discussional study of theology, however valuable and needful, is a distinct thing from the affectionate work of the heart in the exercises of the conscience in the soul. I am earnest that my dear child should enjoy all the privileges of the church of Christ, and adorn them. Search for the evidences of a renewed heart daily; come as a lost, undone sinner, and may you taste that the Lord is gracious. Beware of the world's temptations and levities. We should all feel that time is short, and eternity at hand, and be prepared accordingly. The regular partaking of the Lord's Supper, when rightly viewed, has a tendency to cherish the best affections of the soul, and to preserve both young and old from the dangerous delusions of the world, the flesh, and Satan. Let the communication of these thoughts excite you to self-examination, meditation, and prayer. My love and regard for you are great indeed; my own heart is wrapt up in the prosperity of yours. May all your studies be sanctified to the glory of God. May you *now* enjoy a portion of those pleasures, which are at God's right hand for evermore.—'The blood of Christ cleanseth from all sin.' How delightful a thought for you and for your affectionate father,

LEGH RICHMOND."

"*Turvey, June* 22, 1824.

"My very dear Child,—I present you with this book, for the express purpose of your keeping a journal and diary, not merely of passing events as they may occur, but of the thoughts of your heart upon divine things. I earnestly entreat you to do this: I recommend it from long experience as a most beneficial exercise. It is perfectly secret to yourself and God. No one can ever see it without your own knowledge and consent. But such records have been so useful, so consolatory, and so improving, that I make it my parental entreaty that you will comply with this request. Suspended in uncertainty with regard to your health and strength, my soul is most anxious for your spiritual good. Trifle not, delay not in this matter. Press forward to the mark and prize of your high calling. Review the past thoughts of your heart,—examine the present,—anticipate the future. You are in God's hands. I trust the everlasting arms are underneath you. Let me entreat you to open your mind also to me, in frequent correspondence. I cannot express my solicitude for your spiritual welfare. You know all the principles by which a sinner may be saved; you have known them from your infancy; may they be the ornament of your youth. Rest short of nothing but a well-grounded conviction of your personal interest in Christ. There is a rich provision in him for every possible difficulty and deficiency which can present itself to your thoughts. Oh, how does my heart burn to see you, in every sense of the word, a true Christian. In a former note, I invited you to the Lord's table. Happy, thrice happy shall I be to see you there, added to the number of the Lord's flock.

Since writing the above, I have received yours. I thank you from my heart. Go on as your strength and opportunities will allow, by a little at a time ; but give me as much of your thoughts and feelings as you can. Tell me of your past years, and early leadings and convictions ; tell me more of those things which you have named in former letters. You cannot oblige me more, than by giving me the *history* of your heart at various periods. I have known too little of you, my dear child. Let that ignorance on my part cease. I have loved you from your birth, and watched over you till now, with the tenderest affections ; but I feel my own deficiency in not communing more with you on the state of your mind in the sight of God. Comfort me now by *frequent* intercourse on these matters. It is the very return of all others which I desire for all the past anxieties of a father and a minister. May this journey be blessed to you both in soul and body. I trust soon, with God's blessing, to see you again. In the mean time, I commend you to Him, who has all events in his hands, whose consolations are neither few nor small, who gave his Son to die for your sins, and whose compassions fail not. Be much in prayer and self-examination. The God of the waves shall protect and guard you ; the God of the land shall comfort you. But seek him aright ; trifle not with the great concern. How joyfully shall I welcome you at the Lord's table, if God so will. Adieu for the present, my child, my friend, and, in Christ, my brother. LEGH RICHMOND.

" *Turvey, June* 30, 1824.

" My ever dear Son,—I thank you for your letter, and am glad to hear again from Mr. Marshall that you have borne your travels so far well. You are never out of my thoughts, and I follow you in imagination through every scene of your occupation. But there is an eye that beholds and watches over you, in a way that I cannot do. To Him I confide and commend you, for sickness and health, for time and eternity. What a word, what a thought is eternity. What prospects does it set before us ! What inconceivable mysteries are involved in it ! How does it make the things of time dwindle into insignificance ! But what questions of unspeakable import are involved in it ! Sin, corrupt nature, a broken law, an offended God, eternal punishment; conscience, guilt, regeneration, salvation by Christ; faith, hope, love, free grace, undeserved mercy, justification, effectual calling, adoption into God's family, pardon of sin, consolation in Christ, heaven and glory. These, and a thousand accompaniments, are all connected with the idea, and the reality of eternity. What a sad proof of the depravity of our hearts is our indifference towards thinking, and our backwardness towards speaking upon those things which belong to our everlasting peace; and which nevertheless, if neglected, involve our eternal ruin. We need warnings, and the Lord sends them in many ways. Sickness, pain, bereavements, losses, disappointments, all bring their message with them. The great question between a soul and God is not whether we admit the truths of the Scripture into our understanding, but *whether they are so applied to our hearts as to have wrought a change, and become vital principles of faith and practice.* Nothing short of this can afford evidence of a saved and safe condition. There is an action of the soul by which it rests upon Christ, and all that he has done, with full confidence; and this produces peace in the conscience. The more we see of ourselves, the more we see our sin; and the more we see our sin, the more we fly to the death and righteousness of Christ, for pardon, deliverance, and hope. We behold not only his sufficiency, but his willingness to save the chief of sinners. For this we love him; and if we love him, we desire and endeavor to keep his commandments; and this is the way of salvation.

"Now, does my dear boy view this in all its integrity: Do the experiences of the past, strengthened by all the variety and succession of instruction which you have from your infancy received, work together to this great end? Can you be satisfied with any thing short of this? God forbid! Let nothing interrupt you in this continual work of self-examination; and let self-examination lead you to earnest and ardent prayer. Let no pursuits of literature, no delights of sense, no passing occurrences, no debility of body, no inferior subjects of recreation, prevent you from keeping your thoughts close to God and to eternity. Great have been your mercies, may your gratitude be great likewise!

"Accustomed as I am to close and faithful dealings with my Christian friends and flock, it would ill become me to be silent or indefferent where my dearly beloved child is concerned. Sickness gives both you and me a wholesome admonition. I pray God, from the depths of my heart, that we may each of us improve it to our spiritual welfare. God may have great things to accomplish hereby: let us believe and hope so.

"I had much pleasure in showing you London; and if Providence permit, may yet have more, in viewing the fine scenery in your present vicinity, along with you; but whether amongst the beauties of art or nature, never, never cease to look for and contemplate the God both of creation and redemption in the midst of all. Keep a continual watch over your disposition, temper, and thoughts. There are not only sins of the temper, but of the understanding also; and pride in every form, intellectual as well as sensual, must be brought low. 'Learn of me,' said the Saviour, 'for I am meek and lowly of heart.' I write, as I would talk with and pray for you. May this dispensation of the Almighty, which has for the present separated us, and given us cause for much anxiety on your account, be a season of much profit to us all! Lay these things to heart, make them the subject of unceasing petition at that throne, whence no believing supplicants are ever sent empty away. Wonder not that I cannot rest contented with a superficial religion, but that I look for a deeply experimental life of God in your soul. I place time and eternity before me in holy imagination. I strive, as it were, to penetrate the veil which separates them, and to look earnestly at those things which belong to your and my everlasting peace. Forgive me, my dear child, and may God forgive me, if I have not always and equally pressed these subjects upon your personal attention. They have ever lain near to my heart, and you have had multiplied opportunities of meditating upon them. I trust you have done so. But let me know more and more of your thoughts, past and present. My Christian and parental peace is dependent greatly upon it. I am glad that our friend Dr. Stewart has had so good an opportunity of studying your case. You are in the Lord's hands. May he overrule every thing for your good. May our confidence be placed only where it is due; and pray for your father, and your father shall pray for you. Amongst the books in your travelling library, are many most valuable authors. Read, mark, learn, and inwardly digest what they say, so far as you find time and strength to peruse them. Above all, search the Scriptures, for in them you have eternal life. Your mother sends her entire and most affectionate love to you: your sisters and brothers the same. And what shall I add for myself?

All that is tender, affectionate, parental, and Christian from your father, L. R."

In the month of July Mr. Richmond joined his son in Scotland, using every means for the restoration of his health. During a short interval of separation, he addressed to him another letter, expressive of the same ardent desire for his spiritual welfare, and written in the same delightful strain of warm and affectionate feeling.

Bradford, Aug. 5, 1824.

"My dear Wilberforce,—

We have so long been fellow-travellers and pilgrims together, and my eye and my heart have been so long accustomed to watch over you, that I cannot help wishing to indulge my affectionate feelings, by giving you a few lines during this short separation, which, short as it has been, never ceases to present my dear boy to imagination and recollection. I have reasons to think, and perhaps the fault is my own, that you are but *imperfectly* aware of my strong and anxious feelings toward you, with respect both to your temporal and spiritual welfare. I sometimes fancy I see this in your manner, and it hurts me. I say little, or probably nothing ; but my heart is alive to great sensibilities. Rest assured, my much-loved child, that at all past periods, but most especially since it has pleased God to put your health, and of course with it your life, to so marked a trial, I have not ceased for a single hour (and I can hardly except the dreaming hours of the night,) to make *your* comfort and prosperity the subject of my prayers and solicitude. When you may least have suspected it from my ordinary manner, even my silence has spoken to God in your behalf. Many and deep have been my meditations, as we ascended the hills, and descended the vales of Scotland ; or as we ploughed the waters with our prows and paddles. I have often experienced a kind of stupid impotency of utterance, when my heart has been animated and full. You likewise manifest a sort of reserve on the subject of personal religion, which checks, and sometimes chills, my rising inclination to more unreserved, free, congenial, and comfortable conversation. I wish all this to vanish ; and that whatever may be the will of God concerning you, the future days which his providence may permit us mutually to spend together, may be more distinctly marked by free and affectionate communications. But far, far above all, it is my cherished and anxious hope that you may evince an increasing love to spiritual things, to reading, conversing, and meditating upon the things which belong to your everlasting peace. You have had your warning as to the delicate and precarious tenure by which life, health, and youthful vigour are held. Every day and hour still reminds you of the uncertainty of all things future, so far as this world is concerned. And such warnings are unspeakable mercies, designed by God for the most wise and benevolent purposes.

"The season of amended health, and present suspension of painful and distressing symptoms, is precisely that in which your heart should exercise peculiar jealousy over itself, lest the comparative trifles of this world, and the ensnaring affections of the flesh, should deaden your feelings about the grand question, 'What are the evidences of my salvation? What have I done, what must I do to be saved?' Other studies than those directly religious, *may*, doubtless, have their due and subordiante place. Other books than the Holy Scriptures, and their expositions, may also have their moderated share of our attentions; but if any human study or any human book, have more of our love and attention, than those which directly lead our hearts to God, something must be very wrong. Idols force themselves upon our notice every where, and lawful things may become idols by the abuse of them, and the suffering them to usurp the *first* place in the heart's affections. Never be contented with slight and general hopes of all being right within, but seek and strive after clear and particular evidences, that you 'know whom you have trusted,' for time and eternity. I earnestly entreat you to examine yourself daily on scriptural principles, that you may the more ardently throw yourself on the mercy of a covenant God for the forgiveness of your sins, the renovation of your heart, and the guidance of your judgment. Never be satisfied with an avowedly imperfect Christianity. A *half* Christian is *no* Christian, nor is he accepted of God. Christ is a whole, perfect, and finished Saviour; and whosoever is a partaker of Christ, is a partaker of *all* that he is—has done—and will do, for the complete salvation of all his chosen. Decency, formality, and cold ceremonial worship, are poor and inefficacious substitutes for heart-service, holy affections, trust in a Saviour, and love to God. Not unfrequent are the times, and your dear mother often experiences them also, when the immensity of that question, 'Am I his, or am I not?' overwhelms me; and I should sink in despondency, if the pure, undeserved, and inexpressible mercy of God did not direct my soul to the Redeemer's blood, which, when believed in, and applied to the guilty and trembling conscience, cleanseth from all sin, and opens the door to hope and consolation. May my beloved child flee to the same fountain with genuine humiliation, and find the like deliverance: and may his anxious parents be made so far partakers of his thoughts, as to feel strong in the Lord on *his* account. My mind was much affected when I first received you at the table of the Lord, and my heart went out in lively prayer, that you might also be received of God—owned, honored, and accepted, as a child of heaven. Live, speak, and act as a consistent communicant of the church; the vows of the Lord are upon you; but if all be right, you will find that his yoke is easy, and his burden is light. I wish to look upon you, not only as my child by nature, but as my spiritual child, and therefore (without a paradox) my spiritual *brother*. Sweet associations of relationship are formed in the family of God and the household of faith. Many tender and affectionate prayers have been daily offered up for you amongst the poor people of Turvey, as I have several testimonies to prove. We shall soon return to them again, God willing; and may those prayers, united to my own, be fully answered in the gracious state of your soul, as well as in the comfort of your bodily health. But we must, as to the latter, await the Lord's will. He doeth, and will do all things well. Meditate on these things, and may you and I mutually reap the benefit of such exercises of your heart. As you read this letter, cherish a tender as well as a dutiful sentiment towards him who penned it, and accept it as one more token of that deep-seated love which I bear towards you, and which must increasingly subsist, while *I* remain a father, and *you* a son.

"I yesterday enjoyed the high mental luxury of walking in the broad aisle of York Minster, quite alone, during the morning service. As often before, such sights and such sounds compelled me to weep; and as I was solitary, nothing interrupted the flow of my heart. I recollected being there once with you, and I have not forgotten how much, if I mistake not, your infant heart was also affected at that time. Whether we shall ever again meet together, in that magnificent and astonishing fabric, I know not; but, oh! may God grant that we finally meet in the 'house not made with hands, eternal in the heavens.'"

The summer and autumn were spent in Scotland, in various excursions, both by land and sea; but after various alteruations of hope and fear in this treacherous and delusive disorder, they returned together to Turvey, without any decided amendment in the dear invalid.

The period at length approached, when this interesting youth, the subject of so many prayers and fond anticipations, was to be removed from this earthly scene. The wasted form, the hectic look, the sunken eye, and the increasing difficulty of respiration, all denoted that the hour of dissolution was at hand. He looked like a tender flower nipped in the bud; but it was a flower soon to bloom in the paradise of God. His Christian graces had been gradually unfolding, and his mind carried through a state of anxious inquiry and close examination, till it was able to rest in full confidence on the grace and mercy of God in Christ Jesus. He discovered the most earnest desire for solid peace and comfort, both as to the ground of his hope, and its necessary evidence.

To a friend, who frequently visited him, he said, "I wish to be under no mistake or delusion, in a matter of so much importance as the salvation of my immortal soul. Tell me where you think I am defective in my views, or wanting in the experience of their power. Deal faithfully with me, do not deceive me; pray for me, above all, that I may not deceive myself."

To the writer, a fortnight before his death, he expressed himself as follows: "I trust I have the Christian's hope, but I want more of it. I want more of that hungering and thirsting after righteousness, which the Saviour has promised to satisfy—which we ought to have at all times; but which, if we have not in death, what is our hope, and how can we be prepared to die?"

The last visit was still more affecting; it was only two days before his end. He was sitting in an arm chair, supported with cushions, and seemed to be in a very exhausted state. His father sat opposite to him, in whose countenance was depicted the struggle of nature and of grace—of nature, for he was about to lose his child,—of grace, for that child was already on the very threshold of glory. In another part of the room were three or four of his brothers and sisters, some of them in tears. "Speak to this dear boy," said the father, addressing himself to me, "and question him about his hopes."

I sat down at his side, and taking him by the hand, said, "Can you, my dear boy, pass through the valley of the shadow of death, and say with David, 'I fear no evil?'" "Yes, I trust so." "What is the ground of your trust?" "It is, because his 'rod and his staff they comfort me.' My hope rests on Christ alone." "Have you no doubts to be removed?" "I had many misgivings, but God has mercifully taken them all away." "Is your heart wholly and *supremely* set upon God? Do you truly love him?" "I hope I do, but I wish I loved him more." "Do you feel weary of sickness?" "I feel more weary of sin, and long for the time when it will be laid aside for ever." "Does the prospect of glory animate and support you, and is the holiness and blessedness of heaven the subject of your meditations?" "Yes, I have been thinking of it with great delight this very morning, and almost seem to have entered within its blessed abodes."

I then read to him that beautiful chapter in the Revelations (the 22d,) descriptive of a state of glory. His attention was peculiarly arrested. After I had finished, "This happiness," I said, "will soon be yours, and the portion of all who are the Lord's." Then gathering his brothers and sisters around us, I requested him to bear his dying testimony to the value of the Gospel in this trying hour.

He spoke tenderly and affectionately to all; the marks of approaching dissolution, gave an inexpressible interest to the whole scene. Then, particularly addressing himself to his brother Henry, he observed—"My dear father once hoped to see me a minister in the church. It has pleased God to disappoint that hope. Do you fulfil it, in my place, and be a comfort to my father, when I am gone."

Three days afterward, Jan. 16, 1825, his happy spirit took its flight to the mansions of the blessed.

The writer of this memoir fulfilled the last solemn offices. The occasion was peculiarly impressive and affecting.

The following letters are pleasing testimonies to the piety of the departed child, and the resignation of the bereaved parent.

"*Turvey, Jan.* 25, 1825.

"My-much-loved Son,—Amidst many arduous struggles between nature and grace, sorrow and joy, anxiety and consolation, I wish to express a few of my feelings towards you. A very few they must be, compared with the volume of emotions which agitate my heart. But thanks be to God, grace, peace, and mercy have been so abundantly inscribed upon the whole of this affecting transaction, that I ought solely to be occupied in songs of praise to God, for all his goodness to me and mine.

The delightful enlargement of heart, the liberty of tongue, the humiliation of soul, the affectionate tenderness, the sweet serenity of mind, the dignity of sentiment, the laboriously acquired intimacy with the Scriptures, the earnestness to speak, to exhort, and comfort each and every individual, the devotional spirit, the clearness of doctrinal views, and their blessed application in imparting solid peace and comfort, in the prospect of dying, all of which illustrated and adorned his latter end, were beyond my most sanguine expectation : it was, and shall be matter for joy and gratitude.

"We have now found letters, some of them near four years old, and others written while he was in Scotland, beautifully descriptive of his state of mind ; while the conversations—close, deep, and searching—which I enjoyed with him during the last fortnight, produced the most convincing demonstrations that he had been ripening for glory, beyond our thoughts and imagination. For a season he was reserved towards me, relative to personal feelings; but at length, of his own accord, he broke out like the sun from behind a cloud, and light diffused itself over the whole moral and spiritual landscape.

"It was gratifying to me to find that the humiliation of his spirit was precisely such as I particularly wished to see it. For four or five days previous to the arrival of my wife and Fanny, God so mercifully ordered it, that he said every thing to me, and I to him, which I could possibly have wished. Our whole souls, on almost every topic of feeling, opinion, confidence, faithful dealing, and unreserved affection, were mutually opened. Oh ! they were sweet days. The pressure of weakness, disease, and pain often afterward interrupted our lengthened communications; but sweeter and brighter still were the intervals of ease and short conversation. Many witnessed his lovely testimonies, and none can ever forget them.

"Two hours and a half before his death, he went to bed, and laid his head upon the pillow. I said to him—'So he giveth his beloved rest.' He replied, 'Yes ; and sweet indeed is the rest which Christ gives.' He never awoke from this sleep ; but when we dreaded, from past examples, a painful waking, he imperceptibly went off, in perfect peace, without a sigh, or groan, or struggle, or even opening of the eye. I did not suppose it possible for any death to be such as this. Peace, rest, gentleness, faith, hope, and love, all seemed to be the characteristics of his mind and of his dissolution. Oh! what love, what mercy, what grace!

"One of the most remarkable circumstances attending him was, his secret and deep exercise of heart and study of the Scriptures, beyond my own supposition, owing to his reserve and silence. I saw much that I loved and admired, but I was not aware of the half. Our feelings are much tried in proportion to the endearing nature of our past and recent intercourse. But, as he often said, 'I know whom I have trusted,' and this relieves and consoles me. He was *deeply* impressed with the idea that his removal was designed for the spiritual good of others. I think it is manifest already, in more instances than one.

"The whole village has been much in prayer and weeping, for some weeks past, and the tenderest affections have prevailed throughout: it is a season of much love.

"On Sunday, Mr. Ayre will preach a funeral sermon for our dear boy; and a beautiful hymn of Bishop Heber will be sung by the congregation.

"Give my tenderest love to dear Mary. Comfort her heart; and may the peace of God, which passeth all understanding, keep hers and your heart."

"*To the Rev. James Marshall.*"

"*Turvey, Feb.* 6, 1825.

"My ever dear Child,*

" * * * * * * * * *

"And now to the subject which occupies by far the greater part of my thoughts, by day and by night. I should find it no easy task to describe the state of my feelings. No previous event of my life, with the exception of what passed during your beloved mother's dangerous illness, near ten years since, ever exercised my heart like this. And as that illness terminated favorably, the circumstances no longer assimilate. Dear, blessed boy, I watched over and cherished his infancy, childhood, and youth, in sickness and in health, for eighteen years, with no common measure of parental feeling. I delighted in his superior mind; endeavored to check its errors, and to cherish its virtues; and too fondly hoped that he might have been spared as an ornament to the sanctuary. From the beginning of last summer I went on pilgrimage with him, both for his soul and body's sake. God alone knows what I endured, in the inmost thoughts of my heart. But the Lord was ordering all things well, beyond what I conceived. The most valuable intercourse which I enjoyed with him during our Scotch residence, was in those hours after breakfast, when, as you may remember, I used to read, talk, and pray with him, previous to his receiving the sacrament at Greenock. I then saw many lovely testimonies of his state of mind. After his return home, he was more reserved as to the personal question, although ever ready to converse on the general subjects of religion, and that with much clearness and precision. But at length the sweet sunshine broke from the cloud, and filled the horizon most beautifully. We poured out our whole hearts to each other, and mutually blessed God for the liberty of feeling and language which we obtained. I felt much when he had just departed, but I think I feel more now. A thousand spiritual questions press upon my conscience and consideration. Regrets, convictions, meltings, hopes, fears, doubts, resolutions, anxieties, joys, retrospections, anticipations, all mingle, all exercise, all agitate my heart. It was his declared and solemn impression, that his death was to be as life to others. Thank God I see it so, both in the house and the parish—an important work is going on in both, beyond former precedent. I have not seen the like before, to the same extent. Blessed be God!

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* Mrs. Marshall.

"Dear Willy told me, on the Monday evening before he died, that Mr. M——'s affectionate attentions to him had never been exceeded by those of a real brother; and that he should love him dearly as long as he lived, and 'much longer,' he said, if 'such consciousness shall be permitted. And dear Mary,' he added, 'how kind she was to us all, last summer! I shall not see her again on earth, but I trust we shall meet hereafter!' Our last Lord's supper was a very affecting and trying one: the family kneeled around the grave, to which we had recently commited the mortal remains of one so dear. I stood upon the very spot; and dear Henry, for the first time, came weeping, trembling, and rejoicing, to supply his departed brother's place. I could hardly have conceived that after so long meditating upon the probable removal of my child from this mortal scene, I should have had scuh exquisitely trying emotions to undergo. How little we know ourselves until our principles and feelings are put to the proof!"

Some months after this afflicting bereavement, the editor was called upon to unite Mr. Richmond's third daughter, Henrietta, to the Rev. John Ayre, his friend and curate, now the clasical tutor of the Church Missionary college, at Islington.

It was a great solace in the midst of his affliction, to unite his child with a gentleman whose principles he cordially approved, and who was in full possession of his confidence and esteem.

The following letters were addressed by Mr. Richmond to his son-in-law and daughter previous to their marriage.

" *Turvey, July* 6, 1825.

" My dear Henrietta,—Take, my beloved child, a father's blessing, prayers, best wishes, and approval of your affectionate project. I hope the matter is of God, or I could not say what I have done. The apostolical rule is to ' marry only in the Lord ;' and every Christian should be guided by it. Earthly affection, however powerful, is not of itself a warrant for the nuptial union. Where passion drives the steeds by which the vehicle of our plans and endeavors is carried forward, we may expect, sooner or later; an overturn. But when the heavenly Spirit of truth and peace guides and governs our machinery of conduct, all is right and safe. Now I am full of hope, from Mr. Ayre's and your letters, that this is the case. Real Christianity as a foundation, with personal esteem and affection, united to congeniality of feelings on all important subjects, as a superstructure, will ever make the marriage union a source of happiness for both worlds.

" I am disposed to concur with you in thinking that my esteemed friend's principles, acquirements, talents, and steadiness of character are good pledges of his success in life ; and as Providence, not design, first brought you together, and seems to have guided you both, I feel myself justified in joining my consent and sanction to the future realizing of those views which form the subject of his and your letters to me. May constancy, faithfulness, and reciprocal love, characterize your attachment, and adorn your conduct. Let prudence, propriety, and consideration, regulate all your behavior, during the interval which must naturally elapse, before all is concluded. Keep in mind the dignity as well as the kindliness of the Christian lover ; courtship and marriage are honorable in all, when principle and grace direct our choice. May you prove a blessing to each other, and may the love of God be shed abroad in both your hearts !' "

"My dear friend,—Of all human connexions and projects, none appears to be of more importance than that of marriage. Whatever is valuable in private life, whatever is prosperous in public life, whatever is scriptural in spiritual life, and whatever is momentous in eternal life, has a deep foundation laid, in the economy of providence and grace, in marriage. It should be built upon the purest principles of faith, hope, and love. It unites two souls for time and eternity. It educates souls for the church of God. It forms, or reforms, or deforms character. It blesses or it curses. It makes happy or miserable. It brings every precept of religion into active exercise. Therefore, when rightly undertaken, 'marriage is honorable in all.' You, my friend, I am persuaded, are convinced of these truths, and I doubt not wish to prove it in the present instance.

"I trust the providence of God in the matter, and that you and my dear child will be guided for the best in every thing connected with the subject. My prayer is that grace may reign throughout, and that you may prove helpmates to each other in your pilgrimage through this to a better world.

"My heart often sinks within me, when I see how little solid, sterling *vital piety*, manifests itself even amongst many creditable Christians. I the more earnestly pray for myself, and for all belonging to me, that we may walk circumspectly, redeeming the time amidst evil days. How much more of the Spirit's influence do we all need! When I look back upon a half-century of rational existence, I blush and take shame to myself. How much done which I might wish *undone*; and *not done*, that ought to have been *done*. The Publican's prayer is mine, and will alone suit me, even to my dying hour.

"Farewell, for a short interval, and believe me affectionately yours, LEGH RICHMOND."

"*Rev. John Ayre, Turvey, Olney, Bucks.*"

The marriage between Mr. Ayre and Mr. Richmond's daughter H——, took place in the beginning of July. The affection displayed by the villagers on this occasion was truly gratifying to the fellings of the family. When the party arrived at the church, they found the walls decorated with evergreens, and the pavement leading to the altar strewed with flowers. Two hearts, formed with the heads of flowers, and the words "May God bless you!" traced in the same manner underneath, exhibited both the taste and the affection of the parish clerk. This rustic attempt at elegance, so unsought for and unexpected, was a pleasing testimony to the interest excited in the parish, by every event connected with their beloved pastor.

Mr. Richmond did not suffer his daughter to leave her paternal roof, without expressing his solicitude for her future welfare, by addressing to her a series of admonitions, from which we select the following.

"1. Keep a devoted heart to God in the least and most common transactions of every hour; as well as in those events which may seem to call the loudest for manifestation of religious conscience and principle.

"2. Pray regularly and frequently for the grace to live and die by.

"3. In every possible circumstance keep in mind that God's eye is upon you.

"4. Beware of forming hasty judgments of characters; and above all of hastily uttering sentiments and remarks to their disparagement. Be known for charity, forbearance, and kindness.

"5. Keep Christ's golden rule in constant remembrance. It is the panacea for most of the evils of this life, so far as they are connected with social intercourse.

"6. Avoid all prejudices against nations, churches, sects, and parties. They are the bane of both public and private charity and comfort; and are directly contrary to the spirit and letter of Christianity. You may and ought to have conscientious, well-grounded preferences, *but not one half-formed ill-formed prejudice against any.*

"7. Be courteous to all, friendly with few, intimate with fewer, still strictly confidential with fewest of all.

"8. Choose female intimates, as opportunities may present them, with circumspection. Many civil, hospitable, agreeable people are, after all, not improving companions. We may owe and pay them the debt of civility, kindness, and gratitude, and yet not be obliged to give them too much of our voluntary time and affection. Two or three *truly Christian* women comprise a circle of large and profitable friendship—seek—and may you succeed in finding them.

"9. Be not contented with any thing short of deep, devoted, diligent, decided seriousness. Make not the too numerous half-hearted, and decent but dubious Christians your pattern for imitation. Let your mark and standard be very high, and your aim be steady and determinate.

"10. If you and your husband happen to differ in opinion and feeling upon any point, remember whom you have promised to love, honor, and obey. This will settle all things.

"11. I trust your heart is taught in the real school of Christ. Inquire with much prayer into this, day by day. Trust not to *past* privileges, education, or experience. Seek for *present* evidences, such as would comfort you under sudden alarms and distresses, should they occur. Study your own character and disposition, as drawn from a review of your whole past life; and often carry to the Lord, in prayer and confession, what results from such self-examination.

"12. Study and observe great simplicity and plainness in dress. A clergyman's wife should be a pattern of simplicity in that particular. It is a just outcry against too many professing females, that they are much too showy and gay in their outward apparel.—Remember the Apostle's injunction on this important subject. 1 Peter iii, 1—6.

"13. You are bidding farewell to your father's house, as the home of your infancy, childhood, and youth.—Yet the remembrance of that home will be dear to you for life, wherever your new home may be situated. I repeat—remember the religious principles of your father's house, at all times, and in all places; may they prove a guide to you in life, and a consolation in death. Christ has been freely and fully made known to you. Let Christ be your *all*, now, hereafter; for ever!"

We have already mentioned the disappointment of Mr. Richmond with respect to his eldest son Nugent, and the choice made by the youth of a seafaring life. We now resume the subject of his history.

He had been employed in different merchant vessels, sailing from Bencoolen, Calcutta, and other parts of India, to the Isle of France and Gibraltar. From the latter place, he wrote to his father in the years 1820 and 1821, strongly urging a meeting between them. His letters had been expresssive of much affection, contrition for the past, and sincere desires of amendment. Several persons, who had opportunities of observing him, bore pleasing testimony to the change of his character and conduct. Among these were Mr. Chater, a missionary at Ceylon; Mr. Rees, another missionary at Gibraltar; and Lieutenant Bailey, R. N. of the same place, who gave a decisive proof of his confidence by intrusting him with the care of his son. The officers under whom he had served also spoke highly of his attention, and general propriety of behavior.

The following interesting letter gives an affecting description of a shipwreck which he suffered, and the state of his feelings under those circumstances:—

" *Calcutta, July* 7, 1824.

" My dear Father,

" We left Calcutta in May, and proceeded as far as Saugur island, on the morning of the 26th, when the weather began to look very unsettled. Another ship, and a large brig, were in company with us. On the evening of the 27th, about an hour before dark, the Oracabessa began to drive. A perfect hurricane ensued, and such a sea got up, that the ship was continually burying herself under water, which prevented the people from working forward. We could now do nothing farther—every thing having been attempted to avoid the dreadful fate that seemed to await us. I seized this opportunity to go down to my cabin, to pray to the Lord for his divine assistance and protection. In the midst of my prayers and tears, the ship struck on a sand at a quarter before nine o'clock; with such a shock, as to throw down several persons, and make me stagger on my knees.

" Every thing was now in confusion, as the ship continued striking very hard. There was nothing but one wild surf around us, and a raging sea beating all over,—the wind blowing a complete hurricane. However, in two hours an excellent raft was made, capable of carrying from thirty to forty people. As the flood made, we again struck violently, and the ship sprung a leak. But as every thing was now in readiness to meet the worst, we anxiously waited for daylight.

In the meantime, I again went below, and prayed with heart and soul to Almighty God to save us. My prayers were answered sooner than could be expected; for a certain something, a kind of comfortable thought, seemed to arise within me and say, 'Thy life shall be saved!' And not all the shocks, seas or wind, afterward, could make me think or fear the contrary. Surely there never was a greater proof of the Lord being with us; it animated and comforted me, and made me work and exert myself with double energy. During a great part of this time it rained violently, with thunder and lightning.

"Long wished-for daylight at length came; when, having put a few small things into the boats, we abandoned the unfortunate ship, making our way through dreadful breakers; in which had the boat touched, we must inevitably have perished."

In another letter, written about the same time, he remarks:—

"Oh! my good father! no one can conceive the horrors of shipwreck, but those who have experienced them. Many grateful and heartfelt thanks to that divine Providence, that has again saved me from a watery grave!

"In this unfortunate occurrence, I have lost every thing. My loss in private speculation is 3500 rupees. My books, furniture, and wearing apparel, together with 'The British Encyclopedia,' are all gone, and amount to a considerable sum. I saved nothing but a very small trunk, in which, prior to my leaving the ship, I put my Bible and the 'Annals of the Poor,' with two suits of clothes and my watch. How my hopes and expectations are frustrated! Oh, that all this may be for my good! I have now to begin the world again: and hope to do so in reality, and in more respects than one."

Nugent arrived at Calcutta in a most destitute state. Through the great kindness and benevolent exertions of the Rev. Mr. Thomason, to whom he made himself known, a subscription was raised for him, out of respect to his father, amounting to 100 guineas, by means of which, he was provided with necessary comforts.

This calamity was rendered the more distressing to him, by its occasioning the suspension of his marriage with a young lady at Calcutta, of pious character and principles, to whom he was engaged. Anxious to repair his past misfortunes, he obtained an eligible employment on board another vessel; and likewise a promise, on the part of the young lady, that if his circumstances enabled him to marry, she would unite herself to him on his return.

His new speculations having proved successful, he once more returned to Calcutta, full of the image of the happiness that awaited him, and disposed to forget the past, in the brightening prospects of the future. But who shall describe the bitter anguish of his mind, when, on presenting himself at the well known house where he had left his intended bride, he found the family in deep mourning, and received the melancholy intelligence of her death. She had been seized with a fever, which carried her off a few days before his arrival!

While Mr. Richmond was paying a second visit to the Isle of Wight, in Aug. 1825, to recover the shock which his health and spirits had sustained from the death of his son Wilberforce, some indistinct rumors reached him respecting that of his son Nugent. He had received communications from him, stating his intention to revisit England; and declaring that the two happiest days of his life would be, "first, when he should see again his dear parents, after so long an absence; and the second when he should be weaned from the danger of temptation." Mr. Richmond was anticipating his return with much delight, when he heard the report of his having died on his voyage homeward. Every inquiry was made to ascertain the truth of this rumor, and the father's heart was again filled with the most anxious disquietude.

In this year Mr. Richmond went to Bristol, Gloucester, Cheltenham, Worcester, and Hereford, to be present at the anniversaries of the Jewish Auxiliary Society. On his return to Turvey, he wrote the following letter to his eldest daughter, in Scotland,—a child very dear to his heart, and one who well knew how to sympathize with his sorrows, and to share them with him.

"*Turvey, Oct.* 25, 1825.

"My dsarest Mary,—I have lately been present at an interesting meeting of the Jewish Auxiliary Society, at Bristol. You know my companions in this journey: I feel better for it. My strength and spirits have been greatly affected for a long time—indescribably so; for it often does not much appear to others, at least not in its real extent. Notwithstanding my supposed readiness of speech, and the overflow of tender feelings, which plead for utterance, I am often thoughtful, silent and constrained, when it might be better for me to communicate more of what passes within.

"Our visit to Mrs. Hannah More, was a high gratification.

"We have been kept in long suspense about poor dear Nugent; he was dangerously ill when I last heard of him. I have reason to expect a speedy letter now arriving in England. I have received rumors of his having died on his passage home, and am fully prepared for the worst; but do not notice what I say until you hear again, as it distresses your dear mother greatly. I thank God, I have had many satisfactory testimonies of his state of mind, and feel much comfort on that head. Henry and I were three weeks under the roof of his intimate and very Christian friend, Lieutenant Bailey, R. N., from Gibraltar, now at Cowes; and collected many interesting circumstances relating to him. I desire to bow to the will of God, in this dispensation of his providence. I saw one of his most intimate friends last week, who had just come from the East, and had heard a *report* of his decease. I mention these things to you, that, with me, you may look up to God for a right state of mind, under all the designs and decrees of his will.

"I have had the satisfaction of obtaining likenesses, very nicely executed, in the same style with those of your father and mother (in the drawing-room,) of Fanny, Henry, Henrietta, and Legh. I wish for yours and Mr. Marshall's, by the same hand. My feelings are strong on this subject, and the irrecoverable loss of my dear Wilberforce, and probably of Nugent, render them stronger. It is, I had almost said, a blessed art, which can perpetuate to the eye, what affectionate memory does to the heart. In the midst of life we are in death, and who can tell what may occur! I honor the art of painting much, for the sake both of the dead and living. I often look around my study, surrounded as I am by the resemblances of many loved and honored ancestors; and their forms on canvas realize not a few grateful recollections of infancy, childhood, and youth. I can sigh and weep, and smile too, in the solitude of my chamber, when I am still, and communing with my own heart.

"Just as I finish my letter, I cast my eye on Willy's walking-stick. Oh! how these relics strike to my soul's affections! With our two sticks, alas! he and I wandered on the shores of Rothsay and the adjoining walks, and in many another spot; and now they stand side-by-side, in the corner of my study. The partnership of the sticks is preserved on earth, but not that of their possessors:—we are separated. Yet, oh! that we may be re-united Meditations on this subject often agitate, sometimes console, always solemnize my mind.

"Farewell. Love to your fire-side."

After the lapse of a few weeks, a letter arrived from the Rev. Mr. Thomason, of Calcutta, dated January 23d, 1825, stating that Nugent had left that place in July 1824, in a vessel bound to the Mauritius:—that he had been previously seized with a fever, from which he was not perfectly recovered at the time of setting sail:—that afterwards, being exposed to very severe weather, he experienced a relapse—was occasionally delirious; and at length, to the surprise of all on board, was found dead one morning in his cabin. A little ivory box was discovered, containing a few jewels and gold chains, which he had intended as presents to his brothers and sisters. On the inside of the cover of this box, the following lines were written in his own hand, *in pencil*, apparently a short time before his death:—

"Where vice has held its empire long
'Twill not endure the least control;
None but a power divinely strong
Can turn the current of the soul.

"Great God! I own thy power divine,
That works to change this heart of mine!
I would be formed anew, and bless
The wonders of renewing grace."

Such is the eventful history of Mr. Richmond's eldest son: at once affording a salutary warning to the children of religious parents, and encouraging such parents to exercise unlimited confidence in the promises of God. Let those who trifle with their opportunities, and refuse to hearken to the counsels of parental piety and affection, mark, in the blighted prospects and repeated trials of this young man, an expression of the Divine displeasure. For though in the midst of wrath God remembers mercy, yet in his inscrutable wisdom he often makes a man "to possess the iniquities of his youth;" and in his sore chastisement, keeps alive the penitent recollection of the sins which he has long since pardoned. Let pious parents while mourning over the wanderings of their offspring, never cease from the holy importunity of prayer, that God would meet the prodigal "in his ways," and turn him into the paths of righteousness and truth; that, like Mr. Richmond, they who have "sowed in tears, may reap in joy."

A tablet was erected by his father, in the Church of Turvey, recording the manner of his death. The last four lines of the above verses were introduced, together with the following appropriate passage from the Psalms—"Thou shalt show us wonderful things in thy righteousness, O God of our salvation, thou that art the hope of all the ends of the earth, and of them that remain in the broad sea."—(Ps. lxv, 5.)

In reference to the death of his son Nugent, he wrote the following letters :—

To his daughter, Mrs. Marshall, Glasgow :

"*Turvey, August* 3, 1825.

"My ever dear Daughter,

* * * * * * * * *

"The circumstances attendant upon our dear Nugent's end are few and simple. You are aware what a long series of favorable accounts of his general behavior we have had from a variety of quarters. You should know, that from at least five religious friends I have received highly satisfactory testimonies of his religious feelings and principles, although he was modest and reserved in speaking of himself. I had much information while I was visiting his most intimate friend, Mr. Bailey, in the Isle of Wight, (late of Gibraltar,) whose little babe was christened Mercy Nugent Richmond. The time of his shipwreck seemed to have been one of special prayer and impression. He lost his all. He however recruited in some degree ; and was engaged to be married to an amiable and pious young lady. He took a short voyage, and on his return found that she had died of a fever. His spirits never recovered that shock. He was afterwards appointed commander of a vessel to England. The day before she sailed, he fell out of a gig, was confined to bed, and lost the opportunity. Twice afterwards he was similarly disappointed. At length he sailed in a ship bound for the Mauritius, from whence he intended to have proceeded to England.

"Previously to this last voyage he had an attack of fever, and went through a severe course of medicine. At the beginning of the voyage, meeting with a heavy gale, he had much laborious service. In the course of a very short time he became ill, was not unfrequently delirious, but still did not excite ideas of immediate danger. One night he went to bed at twelve o'clock, and the next morning at six, to the grief and surprise of all on board, was found dead in his cabin. The ship proceeded to the Mauritius ; and it was not until her return to Calcutta that our excellent and kind friend, the Rev. Mr. Thomason received the news, and his packages, papers, &c. He left out of the scanty store preserved from the wreck of the Oracabessa, one hundred rupees to general charitable purposes ; fifty to the Bible Society ; fifty to the Church Missionary Society ; fifty to the Society for promoting

Christian Knowledge; and fifty to the Religious Tract Society. A rupee is about two shillings and six pence. His affections for his relatives were very strong. His principles of honorable conduct, integrity, pecuniary accuracy, official diligence, kind manners, and moral deportment were exemplary. He lived in much esteem, and died much beloved. Dear boy! He was snatched from our embraces at the hour of his returning to them. He is buried in the depths of the ocean. But the sea shall give up her dead, and I trust he will then appear a living soul."

We suspend for a moment the course of this narrative to indulge in a few brief reflections. We have now seen Mr. Richmond exercised by severe and successive afflictions, commencing about the year 1814, and continuing, with only occasional intervals, to the close of life itself. The coincidence of these trials with his signal usefulness, is worthy of observation. We notice this fact, because it seems to us to illustrate the dealings of God's providence in the government of his church and people. True Christians are seldom long exempted from a state of trial; and the history of the church of Christ abounds with evidences in conformation of this remark. The year 1814 was the period of Mr. Richmond's great popularity and extensive usefulness, which succeeding years rather increased than diminished. It was also the period of painful domestic anxiety, as it regarded his eldest son, Nugent, and the dangerous illness of a beloved wife. After the interval of a few years he is again exercised by the intelligence of his eldest son's supposed loss and shipwreck. A short time elapses, when his second son, Wilberforce, a boy distinguished by early grace and talents, to whom he fondly looked with the most anxious expectation, declines in health and sinks into the grave. Scarcely had a few short months expired, when the rumor of his eldest son's death reaches him, a rumor soon confirmed by the event. And yet in each case mercy rejoices over judgment, and death is swallowed up in victory. What then is the moral lesson conveyed by these dispensations? We learn that trial is usually allotted to extensive usefulness; because such is the infirmity of our nature, that for the most part success is not good for man; and therefore, to restrain the exuberances of pride, and of self-complacency, and to promote the growth of inward holiness, God in his wisdom sees fit to send the necessary corrective, that no flesh may glory in his sight; that the instrument may be kept lowly and humble, and its graces be preserved and augmented.—"*Every branch that beareth fruit he purgeth it, that it may bring forth more fruit.*" John xv. 2.

Providence also sometimes sees fit to select those whom he has distinguished by his favors, to be the instruments in whom he loves to show forth his own divine attributes, by the character of the dispensations with which he exercises their faith and graces. Thus in the Old Testament, as well as in the New, the most eminent saints, and followers of Christ, were visited by the most eminent trials. They were set apart, as it were, to be a spectacle to men and to angels." It is by dispensations like these that we obtain a deeper insight into the divine dealings; and that the church of Christ is taught, by the eminency of the example, to adore the power, the wisdom, and glory of God.

How justly may we apply to Mr. Richmond, on this occasion, the following impressive remarks of Lord Bacon; " O Lord, my strength, I have since my youth met with thee in all my ways, by thy fatherly ccompassions, by thy comfortable chastisements, and by thy most visible providence. As thy favors have increased upon me, so have thy corrections; so as thou hast been always near me, O Lord; and ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before men, I have descend in humiliation before thee. And now, when I thought most of peace and honor, thy hand is heavy upon me, and hath humbled me, according to thy former loving-kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea, earth, heavens; all these are nothing to thy mercies. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into thy bosom, or guide me in thy ways."*

We now resume our subject, and insert a letter to his friend, the Rev. H. I. Maddock.†

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[*] See Bacon's Works, vol. vii, p. 4. edited by Basil Montague, 1827.

[†] The name of this excellent man is mentioned in the journal of Mr. Richmond's tour in the year 1814. He was prematurely snatched from a life of usefulness and zeal, beloved and lamented. His end was approaching at the time the above letter was addressed to him. Mr. Richmond did not long survive him.

" *Turvey, December* 3, 1825.

" My beloved Friend and esteemed Brother, Such you shall be called, for such you are and long have been to me. I am told how ill you are, and that you are, as it were, vibrating between two worlds. The outward man is fast decaying, but not so the inner man. Glory to God alone for the past, present, and future. You know in whom you have trusted. He cannot, will not forsake you. My heart yearns over many pleasant recollections concerning you. The visions of the past revive. O may they unite with those beyond the grave, and may sovereign grace sanctify them both! We have spent many a happy hour together, cheerful and grave—we have labored together in public and in private. We have, I think, loved each other as brothers; and when little, perhaps, was written or spoken, we have had mutual thoughts of peace, and regard for our god-children, our wives, and our little ones.

" I had pleased myself with the thought of visiting you for a week at Matlock, next month; but I fear we may never meet again. But shall we not meet hereafter? Lord, how long!

" When I last parted from you, I had a dear boy with me—how dear, no one can tell! You are hastening to the mansions where *he* dwells. It is not permitted me to send a message, or it should be expressive of ten thousand emotions of a father's heart. *But Christ is all!* And I have lost my eldest boy—my sailor boy! But God has found him, and all is well there also. Forgive my ramblings. Give me a book, some little book—one that contains your name, written in it with your own hand. It shall be a cherished memorial—*pignus amicitiæ jucundissimæ.*

" My regard for you, my brother, has not been of a common character. I fear you are not strong enough to give me a few lines; but perhaps your venerable and respected father will do so. I this day saw your very dear friend, Mr. Allen. The sight of him did me good, although he told me how ill you were, beyond what I was aware of.

" And now, my beloved friend, I commend you to the triune Jehovah—Father, Son, and Spirit—to united power, wisdom, and love; to the consolations of promise, and the consummations of Omnipotence. Faithful is he that hath promised; and he will perfect the thing that concerneth you. What a stronghold is this! While you can and may, cherish a tender and prayerful feeling for your friend. Fanny shares in all these fellings! she can never speak of you but with Christian affection.

"I desire to be most kindly remembered to all that belong to you. May the God, whose consolations are neither few nor small, overshadow you with his wing!" L. R."

The next letter is addressed to one of his youngest daughters, then at school:—

"Turvey, December 5, 1825.

"My dear Child,—I am much pleased with your letter, the more so as it contains some expressions which cherish the hope, nearest to my heart, as to your spiritual thoughts and feelings. Whilst I cannot but feel most tenderly affected by the loss of my two elder sons, endeared to me by a thousand recollections, and emotions, I become the more anxious for the welfare of all my children, whom God yet spares to me. I have, for a year and a half past, and especially during the last year, undergone a great change in my spirits, and my whole system has suffered; but in the midst of all, the inexpressible goodness of God has been manifested, and I trust that my trials have been blessed to not a few. Many a rose has sprung up around the grave of dear Wilberforce, and they still blossom, and I trust will do so, until they shall be transferred from the spiritual garden of Turvey to the glorious Paradise of God. Our young friend C—— manifests, in his numerous letters, a most decidedly spiritual mind. He writes upon the subject of experimental and practical religion in a truly delightful and satisfactory manner. And can I feel otherwise than anxious that my dear Catharine should add a flower to my parochial and domestic shrubbery? Are you to arrive at your sixteenth year so soon, and not internally, as well as externally, prove that the grace of Christ has not been preached to you in vain? I trust not. Religion is not a matter of mere ceremonials, nor even morals, but the spiritual application of divine truth to the heart, producing those devout and moral principles of action, which distinguish the true Christian from all others. But where, how, and when, does this begin? Not until you have deep, humbling, sincere, and anxious thoughts about sin, and yourself as a sinner in the sight of God.—Not until this conviction, by a kind of holy violence compels you to flee to Christ as the only refuge from the wrath to come.—Not until prayer becomes an action of the inmost soul, and the study of God's word a real delight. —Not until every other consideration yields to that infinitely important inquiry, 'What must I do to be saved?'—Not until the light, trifling, and thoughtless mind of the child of man be converted, through grace, to the serious, conscientious, and believing state of the real child of God. Now, has this been, and is this the case with *you?* I speak as a Christian, a father, a minister. What are your views of these all-important subjects?—I wish my child to be deeply in earnest. Life flies apace—the period of the tomb advances. I have four children there already. It is true I have eight still on earth—but how long will there be eight here? Who may be the next to enter upon eternity? Think upon these things with devout affection. You tremble a little even at the thought of a *school examination;* but what is that, compared with the examination of an immortal soul before the *judgment seat* of God? Go, then, as a sinner to Christ; he sends none empty away. In him, and him alone, there is a rich provision for every coming sinner. But let this coming be a surrender of all you are, and all you have, to the Lord of grace and glory. Be contented with nothing short of a reality in religion."

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"*To Miss C. Richmond.*"

We have few materials of public interest during the year 1826. Mr. Richmond declined in health, and was indisposed for much exertion beyond the confines of his parish. We may, however, fill up the chasm with his opinions on a few subjects connected with the cause of true religion, but which we could not notice at an earlier period without interrupting the narrative, and departing from the order we had prescribed to ourselves.

We advert with extreme reluctance, and with the most painful recollections, to the apocryphal controversy, which unhappily for a long time divided and distracted the Christian world. Mr. Richmond, with many other conscientious and excellent men, at first approved the judgment of the committee of the Bible Society, in allowing the circulation of the foreign editions of the Holy Scriptures. He considered the fundamental law of the society, "without note or comment," was not designed to exclude the authorised versions of the Continent. He knew that the apocryphal books, though attached to the canonical Scriptures, had fallen into contempt in our own country; and he was disposed to believe that increased light and information, by the circulation of the word of God in any form, would eventually illumine the darkness of men's minds, and enable them to distinguish between truth and error.

We abstain from entering on any unnecessary discussion of this question. We confine our remarks to recording the ultimate sentiments of the subject of this Memoir.

In the progress of this unhappy dispute, Mr. Richmond saw reason to change his opinion ; and though the meekness and humility of his spirit would not allow him to bocome a violent partisan, he joined in the remonstrances which were made to the parent committee, by the greater part of their auxiliary societies. On this account he has been accused of vacillation ; but in our judgment, the manliness which avows an error, is much more commendable than the pertinacity which defends and persists in it.

We are far from designing to censure our brethren on either side, or of either country, much less to connect the memory of our friend with a controversy which has no parallel in the history of modern polemics. He deeply lamented the separation of the two great Christian communities : " the most calamitous event," he used to say, " which has befallen the church of God for the last century ; and I fear that feelings have been excited between the nations, which it will take more than a century to allay." Let us indulge a hope, that in this sad foreboding he was mistaken. There is an Almighty power which can restrain the wrath of man ; and we hope the readers of this Memoir will pardon our earnest entreaty, that, considering this question to be now set at rest, by the pledge so formally given for the future exclusion of the Apocrypha, they would henceforth implore the Father of mercies to infuse the dove-like spirit of peace and love into the minds of men ; that they may put far away " all bitterness, and wrath, and anger, and evil speaking, with all malice ; and speak the truth in love ; being kind one to another, in honor preferring each other, esteeming others better than themselves, being pitiful, kind, and tender-hearted ; forgiving one another, even as God, for Christ's sake, has forgiven them."

The Society for promoting Christianity among the Jews furnishes another subject for remark. A discussion had arisen in some of the periodicals, as to the most efficient mode of preaching to the Jews ; whether the doctrine of the second coming of Messiah in his kingdom and glory, and the future exaltation, and national greatness of Israel, ought not to constitute an indispensable and prominent feature in the mode of addressing that people.

In conversing with Mr. Richmond on this topic, the writer one day submitted to him the following question;—

"What is the scriptural and right way to preach to the Jews?"

"I know of no scriptural way," he replied, "of preaching to men, otherwise than as *sinners*; and why the Jews, whose sins are of so aggravated a nature, should be dealt with *in a different way*, I do not see. I would address the Jew as I would address any other man,—that is, *as a sinner*: and till he is convinced of his sin, he will never believe in a Saviour. 'Christ crucified,' is declared to be 'to the Greeks foolishness, and to the Jews a stumbling-block; but to them that believe, the power of God and the wisdom of God.' No man will ever feel the power of God, whether he be a Jew or Gentile, till he learns it at the foot of the cross."

When speaking of the strong prejudices that existed among many in our own church against several of the public institutions, as contrasted with the expression of popular feeling in their support, he observed—"I am fully convinced that nothing is more likely to weaken the attachment of serious and reflecting minds to the Church of England, than this standing aloof from public feeling, as if we had some distinct interest, and were insulated from that of the great mass of the community." He added, "In a period peculiarly marked by enlarged ideas, and extended efforts for the cause of God, not to participate in these views, nor to grow with the growth of the times in which we live, renders us liable to the charge of being unfit for the age to which we belong, as if we were men 'born out of due time.' Some persons," he said, "think they are building up the church by encouraging a spirit of hostility to these great causes; my own opinion is, that they are overturning it; and that no position can be more dangerous to a church, than that which exhibits it in avowed opposition to the prevailing character and sentiments of the community in which it is placed."

"Alluding to some modern religious controversies, I asked, "if he did not think that many readers became thereby more confirmed in their prejudices?"

"All are so," he replied, "*who read only one side of the question*, which is generally the case with the majority of readers, and especially of prejudiced readers. They say to each other, 'have you read the book of——? It is a most able and triumphant work.' In the meantime, they never read what is said in reply to it; they consequently view the subject through a partial and distorted medium. But what should we say of a judge who examined no witnesses except those who were on the same side? We should have no hesitation in declaring that he perverted the administration of justice, and was unfit to discharge the duties of his office; and yet precisely the same thing is practised every day in theological controversies. The great bane of our church," he observed, "is prejudice: many believe without evidence, and decide without inquiry. Still, the spirit of improvement is perceptible, and religion considerably on the increase."

I asked him, "how we were to reconcile the increase of religion with the acknowledged growth of crime, as evinced in our courts of justice?" He answered, "Both are true. Bad men are becoming worse, and good men better. The first are ripening for judgment, the latter for glory. The increase of wickedness is, in this respect, a proof of the increase of religion. 'The devil is wroth, knowing that his time is short.'"

The reader will here probably wish to know what were his views of the Millennium; and how far he concurred in some modern interpretations of prophecy. On this subject he had not come to any decided conclusion: he was merely accustomed to observe, that in the first four centuries such a belief was known to have prevailed. He was *generally* of opinion, that the time of great judgments was at hand; and that all human institutions, both governments and churches, would have to undergo some great purifying process;—that what was wrong in either must be rectified; that much, probably, would be accomplished, in the way of improvement, by the advancing spirit of the age; and that when this spirit was resisted, a series of divine judgments (or God's controversy with the nations,) would level all abuses in the dust; when a new and better order of things would arise, and Christianity become a dispensation of universal holiness and peace.

Some other remarks deserve to be recorded.

"What is the mode of proceeding," I said to him, "which is most likely to subserve the interests of our own church?"

"That," he replied, "which is least calculated to lead persons to secede from it."

"And what will best answer that description?"

"Preaching the Gospel."

Speaking on the subject of Sermons, "some preachers," he observed, "are defective in one most essential part of a discourse. They insist with much earnestness on the necessity of holiness, of abstaining from sin, of loving God, &c. &c.; but they never tell their people *how all this is to be done.* They leave out the characteristic features of the Gospel. They build, without first laying the foundation. The doctrine of the atonement, and the operations of the Holy Spiririt, are not clearly and prominently stated. They do not unfold the grand scheme of redemption in its sufficiency and fulness; its length, and breadth, and height, and depth. What is the consequence? The people derive no benefit from this kind of preaching; and then ministers wonder that their parishes are entered by Methodists and Dissenters!" "How are they to be led," I asked, "to see their error?" "It is the Spirit of God alone," he said, "that can reveal the truth to us, when we are in error; but surely they should *suspect* that all is not right, when they thus find their flock deserting them; and that a doctrine cannot be sound, which empties the Church, and fills the meeting-house. A minister, under these circumstances, if he be sincere and truly conscientious, will be sensible that he cannot be in error, without involving others in its fatal consequences; and this conviction will lead him to explore the higher and more authentic sources of information, the works of Cranmer, Latimer, Jewell, Hooker, and others, and to become more fully acquainted with the Articles and Homilies of his own Church. To these he will not fail to add the unceasing and earnest perusal of his Bible, accompanied by fervent prayer that a merciful and gracious God will guide him to correct and just views of divine truth, and open his mind and heart to receive them. And no one," he continued, "can be often on his bended knees, imploring the wisdom from above, without being ultimately taught of God. He has distinctly promised to "give his Holy Spirit to them that ask Him."

In the summer of 1826, Mr. Richmond attended the Norwich anniversaries; which were the last of his public labors; and to which a brief allusion is made in the following letter to his son.

"*Yaxham, August* 15, 1826.

"My ever dear H——, —The Jews' meeting was the largest and most interesting of all the three; and the accession of regard and approbation from a great many who had hitherto been less favorably disposed, was a gratifying event. I had on Saturday a most affecting sight of near eight hundred girls, and one hundred ladies to address. It crowned the whole. Yesterday I preached at Welbourn and Yexham. To day we all dine at Mr. T.'s, to meet Miss C. G., and thus will end the delightful fellowship from and at Earlham,* for such indeed it has been to us all. Amongst the numerous parties which I have met with, on such occasions, never have I witnessed such a scene!"

As the son, to whom the above letter is addressed, was shortly about to enter at the University, with a view to the ministry, we avail ourselves of this mention of his name, to exhibit the paternal solicitude of Mr. Richmond, with reference to that occasion.

"*Cromer, September* 1, 1826.

"My very dear Son,—The time for your destination is not far off, and the word of counsel becomes the more appropriate and needful. From the day wherein you first communicated to me your thoughts and wishes about entering into the sacred ministry, my eye, my heart, my head, my conscience, my tenderest affections have been steadily fixed upon you, and your future prospects. Until that period, and while your dear brother's health permitted the hope of his becoming a minister, I had other thoughts and plans for *you*. Indeed I was not, until then, aware that your mind had received that impression, which now forms my most anxious hope and desire concerning you. For while I never would or could give encouragement to prospects of the ministry, unless I thought I discovered decided leadings and leanings of mind towards it, so I can truly say that my first wish for each of my sons in succession has been, from their cradles, that God might fit them for that arduous, responsible, and eminent station, a minister of the Gospel of Christ, in deed and in truth. The coincidence of your making your wish known to me at the very period when the lamp of life and hope began to fade, as it concerned your brother, and his subsequent decease, struck me as indicative of God's will respecting you. From that time I have encouraged the prospect, and neglected nothing intentionally which might further your education for that sacred office; ever at the same time watching attentively your general disposition towards Christian experience, knowledge, and conduct. For a man must first be *a true Christian* before he can be *a true minister*. It was with this view that I requested Mr. A. to give you a weekly religious exercise. From the day that a youth, on Christian principles, is devoted to the ministry, he ought to become a *divinity* student, and all his studies should bend to the one grand object. However valuable in their proper place and connexion, yet independently of that connexion, classical, mathematical, philosophical, moral, logical, and belles-lettres, and literature, all sink to nothing, and only wean the mind from God and Christ. When the *heart* is right in divine matters, then all other things will become so likewise. The next thing to be considered in your case, was the usual connexion between the clerical office and a university residence and degree. This has presented a twofold difficulty to my consideration. The first is the doubt and fear, lest the atmosphere of a college life, so unpropitious, alike in its gay and its literary habits, to the formation and growth of Christian piety, might endanger the simplicty and stability of your Christian character. This is, however, in a measure overruled by the hope connected with the influence of good Mr. S——'s ministry, and the number of serious young men, from amongst whom, and amongst whom alone, I trust a few confidential and profitable inmates would be chosen. Nothing would induce me to send you to college, if I did not rely on your maintaining, both outwardly and inwardly, a decidedly Christian walk and profession, regardless alike of the sneers of the scoffer, and the dissipating influence of undecided (however agreeable) companions. It should be observed that my name stands in a peculiar and somewhat conspicuous point of view; and my son's name would be in several ways connected with the publicity of his father's character. On these subjects I should endeavor to give you hereafter more detailed advice, if you were to become a collegian. In that case I must commit you to the grace of God, and pray for you night and day to be preserved blameless and pure. The second difficulty connected with a college education has been its expense.

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* The residence of John Joseph Gurney, Esq., the well known seat of hospitality, to all who are engaged in promoting the cause of divine truth.

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"Remember that your religious attainments are my first object, your literary my second. May both go safely hand in hand together.

* * * * *

"And now, take my blessing. You are three sons in one to me. Accept a triple blessing, and may the great *Three* in One confirm it. Your welfare lies very close to my heart —your prospects in the ministry, if your life be spared, affect me greatly. I would far sooner hear you preach a gospel sermon from your heart, and visit the bead-side of a sick parishioner, with the language of experimental consolation, than see you senior wrangler and medallist, with a cold heart and unconverted soul. Think not that I undervalue useful or ornamental literature: for although I regret the monopoly of time and labor, which an artificial and very partial sort of literary acquirements occasion, in our collegiate courses; and while I still more regret the neglect of a theological and religious education, as so prominent a blot in our university plans; yet I wish every clergyman to be a well-informed man, having a mind stored with useful literature, every particle of which should be consecrated to the study of the Bible and the souls of men. It is a great comfort that, notwithstanding the paralyzing influence of sensuality and idleness on the one hand, and of mere human learning and books on the other, God has a chosen people in the university, who are walking in the narrow way that leads to eternal life. If you should go to college, may you ever be found with such, and not with those who bring their fathers' gray hairs with sorrow to the grave; for such would soon be my lot, if you, my loved son, were to fall away from the earnest hopes which I have formed concerning you. Be much in prayer—constantly study your Bible. Read daily some experimental and devotional books. Converse occasionally on the care and conduct of the soul. Remember the *poor* Christians, and when you can, visit and converse with them, as C. does. This is the true school of divinity. It was mine before you; may it be yours after me."

After the Norwich Anniversaries, Mr. Richmond proceeded to Cromer, a bathing place in Norfolk, for the benefit of his health. He had for some time labored under an affection of the lungs, which no change of air or power of medicine had hitherto succeeded in removing; though he experienced a temporary revival of strength and spirits by his excursion, and returned home with improved health.

But the scenes of his former afflictions renewed the depression of his spirits. Amidst the affectionate welcomes of his family, he seemed to feel yet more keenly the absence of his departed son. He would say, "No time nor succession of events can wean my affections from the chancel vault." Though increased tenderness marked his intercourse with his remaining children, his heart still wept over his beloved Wilberforce. There was a visible change in his appearance, and his family felt cause for alarm. He said little, but his mind seemed to be greatly exercised. He sometimes repaired to the grave of his son ; remaining long, absorbed in his own reflections. The silence and solitude of this hallowed spot soothed and comforted his mind : "the waters of healing issued from the sanctuary," and he probably delighted to contemplate the blessedness of the eternal world, in such immediate connexion with his own dear child. On one occasion, accompanied by his daughter, he sat nearly an hour in deep musing, without lifting his eyes from the stone that covered the beloved remains. At length rising, he exclaimed—"Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

The writer of this Memoir was requested by his family to converse with him on the subject of his sorrows. After a few expressions of cordial sympathy, "My dear friend," I said, "you are indulging a grief beyond its proper bounds, and consuming all your strength ; you will unfit yourself both for present and future usefulness. You are in danger of forgetting the living, by a mournful recollection of the dead. God acts as a sovereign, he claims nothing but what is his own. You are still surrounded by many mercies. The past dispensation has been peculiarly blest to your own family. You have another son, who will occupy, both in your heart and in the church of God, the place that is now made void. Your parish loves you ; the cause of God prospers beyond former precedent ; you have gained more than you have lost, and your child is in glory,—would you wish to call him back again?"

"All is well," he replied, "as it relates to these things ; but there are times when we are led deeply to consider, not merely the trial itself under which we labor, but how far it has answered its appointed end. Whether it is sanctified to our own souls ;—what is the reality of our own hope ;—the foundation on which we ourselves stand ;—the evidence of a renewed mind ;—and whether we can appeal to the great searcher of hearts, that all is right within."

"But you have this hope," I said, "why then does it not support you with its consolations?"

"God," he answered "is sifting me ; he is weighing me in the balance of the sanctuary. I have been preaching all my life to others—how far am I myself interested in these great truths? Yes, God is searching me, and proving me, and seeing if there be any wicked way in me."

"He will do more," I said, "than this,—he will lead you in the way everlasting."

"God grant it," he replied; "God grant I may have as assured a hope for myself, as I have for my beloved child."

The tears flowed down his cheeks during these few remarks, and his whole manner evinced the inward conflict and agitation of his mind.

The following interesting meditation, which was written in the privacy of his study, to which he was confined by indisposition, will further disclose the state of his feelings:—

"I am this day staying at home, during divine service in the afternoon, owing to a cold,—Mr. Ayre being here to assist me. The last Sunday afternoon on which I was similarly detained, was in December, 1824, with my dear Wilberforce; he was then within a few weeks of his decease. This day twelvemonth was the day preceding his death.

"Dear blessed boy! in the midst of our daily domestic cheerfulness of spirits, now my heart moans and mourns in tenderest recollections! I see the dear child in all his debilities of body; I hear him speak,—I retrace the look of his eye, —I hang upon his spiritual language—his affectionate expressions,—his devotedness to God,—his faithful admonitions,—his languid frame,—his sweet countenance, his willingness to die.

"I lament my own want of more feeling: and yet I feel much. O blessed God! help me; strengthen me; save me! Make his death to be a source of life to me, through the death of Christ,—sanctifying his memory to my soul! I want to see more deep and solemn seriousness amongst my children at this time; and yet I know they are not deficient in much good feeling on this subject. Lord, help, bless, and save them also!

"My Nugent, too, is since gone—or rather, I have since heard it; for he died some months before his brother, little as we apprehended it, when Wilberforce was so beautifully speaking about him, a few days previous to his own death.

"Oh, my dear boys! your memorials are most dear to my soul!

"I tremble when I think how poorly I have profited by these parental warnings; yet I take some encouragement from the feelings which I am conscious I retain. Lord, increase their influence! In the midst of life I am in death. Who may be taken away next? I sometimes have fearful forebodings—I look around my beloved little circle, and sigh. I check these feelings again, and am ashamed of my weakness. Lord! make Christ to be every thing to me—and then all will, all *must* be well. Oh! keep my Fanny in a serious frame. Let her not forget her past impressions! Bless my Henry, and preserve him in a steady mind, untainted by levities! Cherish my poor Legh, and let not my good hopes concerning him be blighted! Bless the little ones, and make them thine own for ever!

"Pardon my weakness, O God! and bless this whole meditation to my soul! L. R."

"*Turvey, Sunday. Jan.* 15*th*, 1827."

CHAPTER XVI.

Closing scene—Funeral—Remarks on his Character, &c.

We are now drawing to the close of the life and ministry of this excellent man, whose labors were singularly attended with the blessing of God to the end. The last two Sundays on which he preached were in the beginning of March, 1827. On the former of these occasions, a person attended the chruch, who, having taken some offence, had secretly made a rash resolve never to enter it. He was both thoughtless and dissolute, and a bitter persecutor of religion in those who professed it; but on this day was constrained, by circumstances that need not be mentioned, to alter his determination. The text of the sermon was taken from Psalm li. 10, "Create in me a clean heart, O God, and renew a right spirit within me," Sharper than a two-edged sword is the word of God; and in its application by the power of the Spirit to this poor man, it proved "to be the hammer that breaketh the rock in pieces." He confessed that immediately on his return home, he fell for the first time on his knees, and with crying and tears poured forth the strong emotion of his heart in the language of the publican, "God be merciful to me a sinner."

Should this record meet the eye or the ear of the individual so deeply interested in it, we would remind him of that hour of divine mercy, and of the day when he bore to the grave the body of him whose dying lips had conveyed the message of life to his soul. We would remind him of his bitter anguish when he descended the vault, and knelt, weeping, beside the coffin. We would exhort him to cleave with full purpose of heart to the Lord, and to continue faithful unto death; that in the day of Christ's appearing, he may be found among those who will be the crown and joy of him whose loss he now deplores.

The next Sunday Mr. Richmond's sermons were particularly solemn. In the morning he preached from Col. iii, 2; "Set your affections on things above." And this address was directed to the true disciple for his comfort and confirmation. In the afternoon he preached from Psalm cxix. 52, 53. "I remembered thy judgments of old, O Lord, and have comforted myself. Horror hath taken hold upon me, because of the wicked that forsake thy law." This sermon was an awful and solemn appeal to the consciences of unawakened sinners. It was remarked by a person going out of church; "this sounds as if it came from the lips of a dying man."

From this time the disorder of Mr. Richmond visibly increased: He caught a fresh cold, and could only speak in a whisper. It was nevertheless, with some difficulty that he was restrained from being carried to the church; but he never more left the house, and soon became sensible that his beloved flock would "see his face no more." A gloom of sorrow overspread the parish, and "prayer was made without ceasing of the church unto God," for his recovery. But the time was come when he was to enter into his rest. Few of his brethren had the privilege of conversing with him at this time, and the editor being abroad, on account of his own health, had no opportunity of any personal interview during the season of his final illness. The last interview which he enjoyed with his esteemed friend was in the preceding autumn. Little did he think, at that time, that they parted to meet no more! The following letters supply the most ample and interesting details on the closing scene of life.

"My dear Friend,

"I unite with you and the neighborhood, in deeply lamenting the decease of our much-valued friend, the late Mr. Richmond. Every day and occasion will remind us of our loss. He was indeed a bond of union in all our meetings, both public and private; we bowed to his authority, for he had an excellent judgment, and his fine temper never failed to diffuse a kind and brotherly feeling amongst us. It was the spontaneous remark of every one who had any acquaintance with him, 'You have only to know Legh Richmond to love him.'

"My interview with him a few days before his death, concerning which you desired to be informed, was highly interesting, though I have but few particulars to communicate.

"Mr. Richmond had been declining in health for the last two years. A visible alteration took place in him after the death of his son Wilberforce. The intensity of his feelings was at all times disproportionate to his strength; and some things, especially his dear boy's removal, seemed to lay hold of him with a degree of poignancy which he himself, in common with his friends, greatly regretted. He felt, and expressed resignation and thankfulness in the event; yet it was evident to us all that his frame had received an irreparable injury.

"His brethren saw little of him during the last few months of his life. He continued the regular performance of the duties of his parish till within a few weeks of his death, and we did not apprehend that he was so soon to be taken from us.

"In his confinement he shrunk from all intercourse beyond the circle of his own family.

"After making repeated inquiries about his state of health, and receiving very unsatisfactory answers, I consulted his medical attendant, whose report determined me to lose no time in seeking an interview. Of his spiritual state there could be no doubt; but I thought if, like his family, he felt persuaded of his recovery, it might be important on many accounts that he should be apprised of his approaching end.

"I wished, among other things, to induce him to use his influence with the patron of the living in the appointment of a suitable successor. We had a conversation of some length on this subject, and which I regretted when I perceived how greatly it exhausted his weak and shattered frame, and disabled him from entering on matters of still deeper interest. I was anxious to hear his dying testimony to the great truths he had so long taught, and so strikingly exemplified by a consistent and holy conduct. The idea too, that a friendship which had suffered no interruption for more than twenty years, endeared by the remembrance of his judicious advice and affectionate sampathy in my hours of trial and affliction, was soon to be dissolved, gave a solemn and affecting interest to this interview, and I longed to express my gratitude, as well as to be quickened and confirmed by his dying counsels.

"An opportunity offered, and I said, 'Dear brother, I owe you much love, and am pained to be the messenger of evil tidings. Still I cannot think it right to withhold from you my apprehension of the dangerous nature of your disease.' 'I know it, brother' he replied, 'seven months ago I was well satisfied from whence this cough came; that it was a messenger from above. I knew what it meant—but I cannot talk: F——, do *you* talk.'

"I had scarcely resumed the conversation, with a remark on the immense value and importance of our principles, when he raised himself upright in his chair, and with great solemnity of manner, said, 'Brother, we are only half awake—we are none of us more than half awake.' He seemed unable to proceed, for his febleness was extreme, and to relieve him I began again; but he made another effort. 'The enemy, as our poor people would say, has been very busy with me. I have been in great darkness—a strange thought has passed through my mind—it is all delusion. Brother, brother, strong evidences, nothing but strong evidences will do at such an hour as this. I have looked here and looked there for them—all have failed me—and so I cast myself on the sovereign, free, and full grace of God in the covenant by Christ Jesus; and there, brother (looking at me with a smile of tranquillity quite indescribable, and which I shall never forget,) *there* I have found peace.'

"I could utter nothing in reply. My heart was quite full. I grasped his hand and left him, with a promise of a speedy return, musing on the similarity of his experience with that expressed by Hooker, a favorite with us both. '*To name merits, then, is to lay their souls upon the rack, the memory of their own deeds is loathsome to them, they forsake all things wherein they have put any trust or confidence—no staff to lean upon, no ease, no rest, no comfort then, but only in Jesus Christ.*'*

"There are, doubtless many persons who would feel surprise at the particulars which I have related, and might even be disposed to ascribe our dear friend's distress of mind to a cause very remote from the truth. Those who know nothing of indwelling sin, whose standard is low, and whose apprehension of the law of God is far from spiritual, cannot possibly enter into the feelings of man,

'who evil felt within,
And when he felt it, heaved a sigh,
And loathed the thought of sin.'

"To me it appears that our friend's dispensation was peculiarly fitted to preserve him from those feelings of self-complacency to which his extensive usefulness, and the singular honor which God had put on his ministry, would not fail to expose him. 'I never knew,' said the late Mr. R. of York, 'more than one person who was not injured by success.' Therefore we may esteem every dispensation merciful, however painful, which teaches the salutary lesson, 'Let no man glory in men, but he that glorieth, let him glory in the Lord.'

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*Hooker, in his Sermon on Justification.

"A conversation I had with Mrs. Richmond, after her husband's decease, confirmed my views on this subject. When I told her what had passed between us, she said, 'I can explain the meaning of these conflicts. I had latterly often observed my beloved husband in deep thought. He seemed to be very low and cheerless. I pressed him to unbosom his feelings, that I might share his sorrows and sympathize with him. For a long time he was unwilling to enter on the subject, and usually replied, 'nothing, love, nothing. But at last he told me that strange thoughts had been suggested to his mind, such as had never entered it in his hours of health—thoughts of his extensive usefulness in the church of God. He said he knew them to be suggestions of Satan, but that they overwhelmed him with deep and bitter anguish. Pride, pride, hateful thing!'

"Another idea has occurred to me with respect to this trial of our dear friend. He had insisted much upon the free and full sufficiency of the dispensation of grace to meet man's extremity. His darkness and distress of mind, as well as the support he found in his own principles, seemed to me a practical illustration of the grand doctrine of the cross. It was for him to prove the reality of what he taught. *In Christ every thing,—out af him nothing.* He became an example, as he had been a preacher, of the righteousness of faith. God humbled his servant, magnified the riches of his own grace, and made him a pattern to us all, of the necessity and sufficiency *of trust in Christ alone.*

"But after all, there is much truth in John Newton's remark; 'tell me not how a man died, but how he lived.' The weakness of a dying hour, and the ravages of disease, may cloud the mind, depress the spirits, and disturb the sober exercises of the judgment. One thing, however, my dear friend, is evident; it becomes us 'to set our house in order,' before the approach of this trying hour. At that time we should have nothing to settle with God. It is not a season to *begin* to turn to Christ, when we cannot turn in our bed. May the thought be ever present to our recollection, 'we are only half awake.' The removal of our dear brother is a loud call to us to trim our lamps and 'wait for our Lord,' that when he cometh and knocketh, we may open to him immediately.

"Believe me, my dear friend, I am yours very faithfully, though most unworthily, T. F."

Letter to Mrs. F——, in reference to Mr. Richmond's decease.

My dear Mrs. F.——, — You wish me to give you an account of the closing scene of my beloved parent's life. This will be attended with some difficulty; for though I was his friend as well as his child, and the endeared companion of his retired hours,—and though many events and conversations, full of deep and affecting interest, are indelibly engraved on my memory, yet as I did not anticipate the mournful bereavement, and omitted to make a memoranda at the time, I find now that much of the detail is irrevocably lost, and I should be afraid to write any thing which was not strictly and literally true.

"Yet the recollection of hours spent in my beloved father's study, which was indeed a hallowed sanctuary of devotion, keeps alive in my mind an abiding conviction of the reality and happiness of experimental closet religion. When I feel worldly influence stealing on me, and consequently, religious duties losing their glow of interest, I have but to think of my departed parent and of past times, and my heart is again warmed, a new energy in the spiritual life seems imparted, and thus my soul does indeed realize that 'the memory of the just is blessed.'

"I cannot express the veneration and love with which he was regarded by every one of his children. With an understanding of the very first order, a mind elegantly refined and polished, and feelings of the most delicate susceptibility, he had a heart overflowing with intense affection towards each of them, which was shown by daily and hourly attention of the most winning nature; and they found in him not only a counsellor and instructor, but a companion and bosom friend. They clung to him, indeed, with an almost idolatrous fondness. Each of my brothers and sisters will agree with me in the sentiment of dear Wilberforce (it was one of my brother's remarks a little before he closed his eyes upon his weeping parent,) 'when my heart feels too cold to thank God for any thing else, it can thank him for giving me such a father.' He was the spiritual as well as the natural father of that dear boy, and I trust others of his children are thus bound to him by a tie strong and lasting as eternity itself. Surely the world does not contain a spot of more sweet and uninterrupted domestic happiness than Turvey rectory presented, before death entered that peaceful dwelling. It was ever the first wish of my beloved father, that our *home* should be happy; and he was never so pleased as when we were all sitting around him. Both in our childhood and youth, every innocent pleasure was resorted to, and all his varied attainments brought into exercise to instruct and amuse us. He was the sun of our little system, and from him seemed to be derived the light and glow of domestic happiness. Like the disciple, whose loving spirit I have often thought my dear father's resembled, his motto was, 'little children, love one another;' and he taught this more affectually by sympathy than even by precept. Religion was unfolded to us in its most attractive form. We saw that it was a happy thing to be a Christian. He was exempt from gloom and melancholy, and entered with life and cheerfulness into all our sports.

" But we should not have been thus happy in domestic affection, had not our beloved father so carefully trained us in the religion of Jesus Christ. This was his chief concern, his hourly endeavor. He did not talk much with us about religion ; but the books, studies, and even amusements to which he directed us, showed that God was in all his thoughts, and that his great aim was to prepare his children for heaven. Religion was practically taught in all he said and did, and recommended to us, in his lovely domestic character, more powerfully than in any other way. He had a thousand winning ways to lead our infant minds to God, and explain to us the love of the Saviour to little children. It was then our first impressions were received ; and though for a time they were obscured by youthful vanities, they were never totally erased ; he lived to see them, in some instances, ripened into true conversion. It was his custom, when we were very young, to pray with us alone ; he used to take us by turns into his study ; and memory still recals the simple language and affecting earnestness with which he pleaded for the conversion of his child. I used to weep because he wept, though I understood and felt little of his meaning ; but I saw it was all love, and thus my earliest impression was associated with the idea, that it was *religion* which made him love us so tenderly, and that prayer was an expression of that love. I was led in this way to pray for those who were kind to me, as dear papa did.

"In conversation, he did not often urge the subject of religion *directly* on our attention, or question us much as to our personal experience of it. He has sometimes regretted this, and called it his infirmity; but I think he adopted a more successful plan. He used to watch over us most cautiously, and express his opinion in writing: we constantly found letters left in our rooms, with directions to think and pray over them. Reproof was always conveyed in this way; and he also took the same method of questioning us on experimental religion, and of beseeching us to become more decided for God. Sometimes he required an answer, but generally his only request was, that we would 'spread his letter before the Lord, and think over it.'

"His reproofs were inexpressibly tender. He was never angry with us; but when we displeased him, he shewed it by such a sad and mournful countenance, that it touched us to the very heart, and produced more effect than any punishment could have done, for we saw that it was our dear farher who suffered the most. In this way he gained such an ascendancy over our affections, that none of his children could feel happy if his smile was withdrawn, and all regarded that smile as a rich reward.

"The anniversaries of our birthdays were always seasons of festivity amongst us. We were generally awakened with his congratulations and blessing. 'He rose up early in the morning, and offered sacrifice, according to the number of them all: thus did he continually.'* I love to recal those happy and innocent days, when our dear father, even in our childish sports, was the main-spring of our joys, and the contriver of every amusement. We always found a birthday present for us, often accompanied by an affectionate note.

"Though my dear father was naturally playful and lively, his spirits were easily depressed; and they appeared to undergo a considerable change subsequent to the summer of 1824, the period at which Wilberforce's health began to decline: Wilberforce was most tenderly endeared to him; and there was a strong affinity in their characters. He was just beginning to unfold a very fine understanding, and his intellectual attainments were certainly superior for his age. His mind had been cultivated with much care; and the same elegance of taste and delicacy of feeling, so prominent in my father's character, seemed likewise to mark that of his cherished boy. He manifested the same inclination to the studies of natural philosophy; and when the school lessons were finished, they were constantly engaged together in these pursuits. While the other boys were at play, Wilberforce generally occupied himself in reading in the study, and trying experiments, &c. Mineralogy, in particular, was a favorite science with both; and in each instance it beguiled the hours of declining health. Papa used to amuse himself with his minerals, when all his other scientific pursuits failed to interest him; and poor Willy found the same pleasure in this study; for within a few days of his death, he was searching to see how many different kinds of stones might be enumerated. He had never been absent from home, but was brought up under the immediate eye of his parent, and watched with ceaseless care. He was now preparing for college, and sanguine in the hope that he might distinguish himself; and his father was looking forward with deep interest to this period.

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* Job i, 5.

"In the summer of 1824, my brother ruptured a blood-vessel, and began to spit blood. My dear father discovered great anxiety and alarm, though we did not, for a long time, know how deeply he was affected. He afterwards told mamma, that on *that* morning, as he looked on Wilberforce, he felt a shock, which seemed to shatter him to the very soul, and from which he never after recovered, He did indeed, to use his own words, 'roll the troublous calamity on God;' but nature sunk under the stroke.

"In June 1824, he took a journey to Scotland, to place Wilberforce under the care of Dr. Stewart. I was their companion in that journey, which I have a mournful pleasure in retracing.

"It was very pleasant to travel with my father, he had such an exquisite perception of the beauties of nature: and every object of interest was pointed out to us with his own elegant and devotional associations. Often has he wandered on through the fine scenes of Scotland, both by daylight and moonlight, with poor Willy and myself at his side; and we have sat down together on the sea-shore, or by the hedge-side, while he shewed us the image of the Deity in the beauty of his works: and whether he was contemplating the simple wild-flower or the resplendent firmament, he would point to the hand of Omnipotence in both. But his enjoyments at this time greatly depended upon his dear boy's being able to participate in them: if Willy drooped, his spirits were gone, and nature lost its power to charm. I think he was gradually declining in his own health, though he did not complain. He was watching the decay of his beloved son, while his own frame was giving way.

"We returned home in October, with no material benefit to our dear invalid: and in January, 1825, after a happy and even triumphant experience of the power of religion, my brother breathed his last gentle sigh in the arms of his afflicted father, who had been in God's hands, his sole teacher, comforter, and supporter. He was ever at the dying pillow of his suffering child, reading, praying, and comforting him, by day and by night. Before us, he appeared composed and tranquil; but in his retired moments, I have heard him give vent to his feelings, with strong 'crying and tears.' I remember, on the evening of Wilberforce's death, after he had yielded to the first burst of grief, he clasped the inanimate form to his heart, laid it down, dried his tears, and collecting us together in the study, he knelt down, and uttered only the language of praise and gratitude. For a little moment he seemed not only to follow, but to realize his child's flight and welcome to the realms of glory. His whole conduct seemed to express, "though I should see his hand lifted to slay me, yet from that same hand will I look for salvation."

"He was much comforted, at this time, in his parish, and in his own family. In the parish, there appeared a remarkable revival of religion, particularly among the young people. It might be truly said, 'there were added to the church *daily*, such as should be saved.' This dear boy's death appeared to be the life of many souls; and, in my dear father's own language, 'they were the spiritual roses, blooming around the grave of his Willy.'

"At this time, his character as a parish priest shone forth most eminently. He was singularly blessed among his flock. His heart was always in his work; but more particularly did he now preach the word, in season and out of season; 'reproving, rebuking, exhorting, with all long-suffering and doctrine.' An increase of religious inquiry and anxiety among his people produced a corresponding increase of visiting and teaching on his part. He regularly met a party of his pious poor at a neighboring cottage, on Tuesdays; frequently a different set on Thursdays; and on Sunday nights after his fatiguing duties in the church, he met those who had been newly awakened to spiritual life. His heart seemed particularly interested in this last little party, which he used to call his '*spiritual nursery.*' I have looked at him with astonishment when he came to us on Sunday nights. Unceasingly occupied, from ten in the morning till ten at night, he met us with his usual cheerfulness, and entered into animated and interesting conversation, as if no fatigue was felt. On Sunday evenings, after the administration of the sacrament, he met the communicants. On these occasions, he was happy in being surrounded by his spiritual children, dearly loved by him, and, *on the whole*, he could look on them with approbation and confidence, as his 'glory and joy.' He was earnest in enforcing upon them consistency of character, and uprightness in temporal affairs: anxious that the enemies of true religion should have no cause to blaspheme from the inconsistency of its professors, but that his people should adorn the doctrine of God their Saviour, and put to silence the ignorance of foolish men; shewing, that *the doctrines of grace are the doctrines of holiness.*'

"But not in his parish alone was the death of his beloved son rendered singularly useful; his heart was yet more comforted by the hope of solid benefit to his own family. The seed which had been sown with many prayers, and watered with many tears, though it had hitherto lain dormant, began at this time to spring up to the consolation of his bereaved heart. With unspeakable tenderness he watched over the signs of religious anxiety in his children, weeping over them and praying for them with the most vehement affection.

"It was a few days after Willy's death, that my own mind was in a state of agitating anxiety—thirsting for the knowledge of God and his holiness, yet feeling so ignorant, dark and helpless, that I knew not where to look for encouragement or assistance. My ignorance was my great burden. I felt as if I never could *understand* religion, and with these feelings I went into the study, where I found my beloved parent in deep meditation. He seemed to perceive at one glance what was the matter. In his engaging manner he took me on his knee, and folding me to his heart, begged me to tell him all I felt. This was the first time I had opened my mind to him on the subject of religion. I tried to tell him my feelings, dwelling particularly on my ignorance and total blindness in spiritual things. With striking humility and condescension, he replied, 'Well, my dear child, we will begin religion together. We will set out in the first step, for I have as much need as you to begin all again. We must go to Jesus

Christ to be set right. We will ask to be taught the first lesson in his religion, and wait in the ignorance of babes for his instruction.'

"In the following winter, my dear father's failing spirits sustained another severe shock. We were expecting every week our eldest brother from India. He left home at the age of fifteen, and eleven years had now elapsed since his father had seen him. Many singular and affecting circumstances had occurred during this interval. He was thrice shipwrecked; and on one occasion, with only a few others he got safe to shore. In his early youth he had been a source of much sorrow to his parents, but in a far distant land his heart was turned to the God of his father; and we received the most satisfactory testimonies to his conversion.

"My father's sensitive feelings were strained to the highest pitch in expectation of meeting his dear sailor-boy who was on his return to visit us, and he was preparing to welcome the 'son who was lost and is found, was dead and is alive again,' when the mournful tidings of his death reached us.

"Both the mind and body of my dear father were shattered by this intelligence. But though suffering most acutely, he was, as in the former bereavement, the comforter and stay of his family;—concealing his own feelings, to mitigate theirs.

"He used to be much at home at this time, communing with his own heart, in his chamber, in silence, and no doubt it was his fervent and frequent devotion which strengthened and enabled him 'to comfort those who were in trouble by the comfort wherewith he himself was comforted of God.'

"He had shut himself up for six weeks, and never appeared in public, except on the sunday; but when he heard of the anxiety of the people to see him, and share the sorrows of their beloved pastor, he desired them to assemble in the schoolroom; and he went there to meet them. It was evidently too trying and exciting for his weak frame. For some time he could not speak; but when he recovered himself, his address was inexpressibly touching, and yet comforting. The people wept with him, and felt his sorrows as their own. He told them, that conscious of their interest in him, and of their anxiety to know his state of mind under this afflicting rod, he had come on purpose to tell them what God could do for the soul that looked to him for help; that they might magnify the Lord with him, and exalt his name together. He said, that while he had been shut up in the solitude of his study, for the last six weeks, in silent communing with God, he had learnt to feel, 'it is good for me that I have been afflicted,'—that the experience of his soul during that trying season had been, 'in the multitude of my thoughts within me thy comforts have refreshed my soul.'

"He then expounded the 107th psalm, with reference to poor Nugent's case; and expressed himself with more than ordinary energy and freedom. He had been tried, but he came forth as gold. His heavenly Father seemed to say to him, 'My son, give *me* thine heart;' and the answer of his soul was —'There is none upon earth I desire in comparison of thee.' While fainting beneath the heavy load of suffering, he tried to say, like his blessed Master, 'the cup which my Father hath given me, shall I not drink it?'

"He now resumed his usual cottage meetings; and though his constiution was evidently sinking, and he was laboring far beyond his strength, he could not be persuaded to relax or lessen any of his pastoral engagements. We earnestly pressed him to retire for a season from his duties; but, contrary to his usual yielding temper, he remained inflexible; adding, either 'it does not injure me;' or 'I shall suffer more in my mind, by giving them up, than in my body, by attending to them.' The last year of his life he had a constant irritating cough which finally settled upon his lungs; and was no doubt much increased by such frequent talking and exposure to the night air.

"I was his constant companion in his visits to the cottages; and he often looked so worn and fatigued, and his spirits sometimes so much affected, apparently with thoughts which he did not express, that I have turned away to weep, and felt undefinable sensations of dread, as the idea crossed my mind that he was meditating on the final separation.

"His public discourses at this time were particularly awakening as well as confirming. While he warned his flock, with deep solemnity, 'lest any man fail of the grace of God,' he enlarged on the divine promises, the glory of the Saviour, and the blessedness of the redeemed. A poor woman remarked to me—'Your dear papa preaches as if he was near home.'

"What he was in his family during the two last years of his life, my pen can but faintly describe. Since Nugent's and Willy's death, his affections were more concentrated on those who were left: and he had also a more endearing tie, for he could now look on some of his family as his spiritual children. In conversation and reading, he could find companions in them. Very pleasant is the recollection of the happy and profitable hours spent in my father's study. He used to awake me at six o'clock every morning, and I read to him till breakfast. He was fond of this early hour, and kept up the plan even through the last winter. But it was injurious to him; for when his cough was bad, and his health sinking daily, he would still rise before the servants were up, call me and my brothers, and then light his own fire, that all might be ready for the reading to commence. He made many valuable remarks as we went on. The last winter months, he wished me to read to him the Cripplegate Lectures. Archbishop Leighton, who was a particular favorite with him, was the last author we read together. Sacred is the memory of those hours: his health was declining, but his soul was ripening for glory; and while listening with interest to the deep experience and triumphant victories of these holy men, he was probably anticipating the near apporach of that time when he should join their company.

" His mind was often for days peaceful and tranquil. At such times he never spoke of Wilberforce's death, but in terms of gratitude and praise for his happy end: but at other times, the vivid remembrances of his bereavements seemed to overwhelm him, and to occasion new conflicts. I have heard his convulsive sobs and his heart-touching prayers, as I sat in the room beneath the study. I remember on one day in particular, he had been a long time alone, wishing to be undisturbed; and when I went to him, I found him in deep sorrow. Willy's papers were lying before him, and he appeared in great agitation of mind. In what followed, I was struck with the deep *humility* of his feelings. He said, 'it was not unmingled grief for Wilberforce which was then uppermost; he knew he was safe in heaven, and that to him death had been victory: but that the thought painfully harassed him—shall *I* ever meet him in heaven? shall *I* indeed ever get there? Friends try to comfort me, by saying, (as if they took it for granted,) that sorrow is unnecessary; for the separation is very short, and we shall soon meet again in heaven. But, alas! there is that inward consciousness of sin, and that perplexing conflict, that *I* cannot take it for granted; and the thought is now sinking me in the very dust, shall I *indeed* meet him in heaven?—am I sure eternity will unite us? And I often shudder, and fall down confounded, at the possibility that, after all, I may come short, and our separation be eternal.'

"This was an affecting and important lesson. I saw that the most holy and established Christian is still a sinner, and feels himself such; that, however high his spiritual attainments in this life, the flesh still weighs down the spirit. I had heard and seen my dear father so strong in faith, that heaven seemed realized, and victory obtained; and I fancied *he* could never have a doubt of his salvation. But I found that the father in Christ could weep and tremble like the babe, because of the sin that dwelleth in him.

"My dear father's cough continued, and he became very thin; and every one remarked how ill he looked. But he appeared not to notice it, and we thought he did not apprehend danger: we have since found that we were mistaken, and that he 'always looked on the cough as a summons from above.' He abated nothing of his work, and still continued his visits to the poor. It was in the cottage of sorrow, and by the bed of the dying, that my beloved parent's character appeared the brightest. He was the father as well as the minister of his people; and they brought all their difficulties and troubles to him, and ever found in him a tender and judicious adviser. He had particular pleasure in conversing with the pious poor, and said he had learnt some of his best lessons from them; that the religion of the poor in general was more spiritual and sincere than that of the rich; that they lived more simply the life of faith on the Son of God. I have seen my beloved father in public, when the gaze of admiration was fixed on him, and in the private drawing-room I have beheld him the delight and entertainment of the company, and my heart has exulted in him; but it was when smoothing the pillow of poverty and death, that I most loved and venerated him; and discovered the image of that Saviour 'who went about doing good.'

In the month of February he went to Cambridge for a fortnight, to enter Henry. This was another subject of great anxiety to his mind: he dreaded the temptations of a college life; and expressed much solicitude lest his dear inexperienced boy should be corrupted, and his religion injured.

"When he returned from Cambridge, we thought he looked better. He had been among friends he loved, and he derived great pleasure from his visit, and appeared more cheerful and lively than we had known him for the last two years. He entered into conversation with spirit, and even amused and entertained us in his engaging manner. We spent one week with him in this improved state of health and spirit; but he soon relapsed into his former thoughtful silence. The next week he caught a fresh cold, and his cough returned with greater violence : yet he would have preached on the following Sunday, if his voice had not entirely failed him. I do not think he imagined that he had seen his people for the last time, but that he anticipated a temporary amendment, sufficient to enable him to go amongst them again. But his ministry was closed ; and he was to meet them no more till they met at the judgment seat of Christ !

" To prevent increase of cold, he kept entirely to his study, and never came down stairs after that Sunday ; yet he read and wrote as usual.

" It may seem extraordinary that he never spoke to us on the subject of his death, but those can understand it who knew the exquisite tenderness and susceptibility of his feelings. His *affection* indeed was almost his *affliction.* He could not bear to witness the sorrow which would have filled our hearts in the certain and near prospect of separation. He wished us, I think, to understand his situation and to observe in silence.

" There were no violent symptoms to mark the approach of death, but a gradual decay of strength. He sat with us as usual in his study-chair to the very last day,—almost to the last hour. I recollect many things which I did not then understand, but which now show me that he was preparing for death : with surprising calmness he set his house in order. He made a catalogue of his principal books, with memoranda how they were to be disposed of ; also of his minerals and philosophical apparatus ; he emptied all the cupboards round the room which had not been done for many years ; he burnt every book which he thought of an injurious tendency. All this was done for the most part in silence, it being painful for him to speak, even in a whisper. I have seen him sit for an hour together in the deepest abstraction of thought—then he would raise his eyes, the tears streaming down his pale cheeks, clasping his hands, as if in the fervency of importunate prayer —and again all was composure, and he looked peaceful and happy. He seemed to be maintaining a constant communion with God. I know he felt deeply for his children, whom he was about to leave young and inexperienced—exposed to a world of sin and temptation. My brother and I have frequently heard him break forth in prayer for us when we had scarcely closed his door. The sounds were faint and broken, but we understood their import ; and the unutterable tenderness of his manner towards us is even now too affecting to dwell upon.

He would sometimes open his arms for me to come to him, and laying his head upon my shoulder would fall again into deep thought. His parish also was always upon his mind. He was continually inquiring about the people, and sending me with messages to them; and he listened with much interest to the report I made of them.

"One of his converts, a young girl of nineteen, was at this time on the bed of death, and my dear father regretted much he could not visit her; but he was very anxious to comfort and instruct her through me. She survived him two months, and died in the same peace, perhaps with more triumph. She said, just before her death, 'she longed yet more for heaven, because her dear minister was there to welcome her.' I know that he was full of anxiety for a suitable successor, and the idea of his flock being dispersed hung heavy upon his spirits. One morning, when I was sitting near him, he burst into tears and said, 'Oh! my parish! my poor parish! I feel as if I had done nothing for it, as if it had been so much neglected. I have not done half that I ought.' It was more than I could bear to hear him speak in this way; for I had seen him in weariness, and painfulness, and watchings, spending and being spent, if by any means he might win souls to Christ. I suggested to him his labors, and the singular usefulness of his ministry, especially within the last two years: he would still reply, 'no thanks to me, no thanks to me. I see it so different now, as if I had done just nothing. I see nothing but neglect and duties left undone.' I could not help reflecting on the different aspect things must have when eternity is opening upon us.

"He was considerably cheered soon after this by the prospect of Mr. H—— becoming his curate; it seemed to revive him; he lost sight of other troubles in the thought that his church would be well supplied.

"He often recurred to Henry's residence at college, and talked of his fears for his dear boy till he was quite spent. He would say "I have seen the ruin of so many promising youths by a college life, and those apparently as amiable and pious as my own dear child. I know the difficulty of maintaining spiritual religion at Cambridge. Even studies which are in themselves lawful, and which he ought to pursue, have a tendency to weaken piety, and interrupt private devotion. *Christ has often been crucified between classics and mathematics.* I wish him to be diligent in his studies, but the Bible is the proper library for a young man entering into the church.

If he does but understand the Bible experimentally, I shall be content. Bid him, F—, to be very careful of his companions, that they be few, and more advanced in religion than himself; and particularly that he attends Mr. S—'s ministry. It cheers my heart, that there is such a ministry at Cambridge. Be sure you talk to him about these things. Warn him of declensions, and against sacrificing religion to the desire of distinction. That dear boy, and his approaching trials, are never out of my thoughts; I think of him by day, and dream of him by night.'

"We found in his desk a sheet of paper on which was written 'Cambridge documents.' These were directions for Henry, but not finished. He had often expressed a great desire to see a son in the church, ready to take his place. 'If I might but hear a true gospel sermon from one of my children, I should die in peace.' On another occasion, he expressed great delight that his young friend C. H— visited the poor, and said, 'you must recommend this to Henry, as the very best preparation for the ministry. Try, my dear F—, to keep him up to it. Tell him his poor father learnt his most valuable lessons for the ministry, and his most useful experience in religion, in the poor man's cottage.'

"The last time he spoke to me on personal religion he endeavored to establish my mind in the doctrine of assurance, and enlarged on its importance, and its tendency to promote both comfort and obedience. He pointed to Archbishop Leighton as my pattern: 'See how holily and lovingly that man walked with God, because he believed that his salvation was safe and settled, that he was chosen in Christ. Try, my dear child, to expand your views; look at the magnificent scheme of salvation—the contract between the Father and his eternal Son. How much better to look out of self, and see all perfected in Christ. You will never be happy and strong, till you grasp the covenant plan of redemption. You live upon self too much: you will get misery and despair, but nothing else, by looking to yourself. Live upon Christ; he has done all for you, if you could but believe it.'

"Of the last sermons I read to him, one was entitled, 'Hope amidst Billows,' the other 'The Believer a Hero.' This last I read twice to him; and he expressed much delight in listening to it. It seemed to suit the state of his mind, and corresponded with his own sentiments. At one part of the sermon he stopped me that he might meditate on what he heard, and then he said, 'Read it again.' It seemed to cheer his mind. When I had finished it, 'This,' said he, 'exactly expresses what I would say to you; that is just my sentiment;' and he told me to turn down the leaf, that he might show it to mamma. I have copied the passage; it appears to me very beautiful, and is greatly endeared to me, as having comforted my dear father a few days only before his death.

" 'The fear of God is not a perplexing, doubting, and distrust of his love: on the contrary, it is a fixed resting and trust in his love. Many who have some truth of grace,* are, through weakness, filled with disquieting fears; but, possibly though they preceive it not, it may be in some a point of wilfulness, a little latent undiscerned affectation of scrupling and doubting, placing much of religion in it. True, where the soul is really solicitous about its interest in God, that argues some grace; but being vexingly anxious about it, argues that grace is weak and low. A spark there is, even discovered by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire, little faith, little love. And this as it is unpleasant to thyself, so it is to God, as smoke to the eyes. What if one should be always questioning with a friend, whether he loved him or not, and upon every little occasion were ready to think he doth not, how would they disrelish their society together, though truly loving each other. The far more excellent way, and more pleasing both to ourselves and to God, were to resolve on humble trust, reverence, and confidence, being most afraid to offend, delighting to walk in his ways, loving him and his will in all; and then resting persuaded of his love, though he chastise us, And even though we offend him, and see our offences in our chastisements, yet he is good, plenteous in redemption, ready to forgive; therefore let Israel hope and trust. Let my soul roll itself on him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled nor burdened with it.'

"Three days after, he asked me to read one of Newton's letters, from the volume entitled 'The Aged Pilgrim's Triumph.' He listened to me with interest, but did not speak, except to thank me.

" When his meals were brought to him, he used to clasp his wasted hands, and ask a blessing. 'I thank thee, heavenly Father, for these undeserved mercies to such an unworthy sinner.' There may be nothing more in the words than any other Christian would utter; but the humility and reverence of his manner deeply affected us.

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* This is the expression used in the original. It is equivalent to saying,—"Many who are not without a measure of true grace," &c.

"Nearly the whole of Good Friday he sat in a solemn prayerful meditation, with that exquisite print of Guido's before him, the head of our Saviour crowned with thorns. His attention seemed riveted on it, but he said nothing.

"On Easter Sunday the sacrament was administered at the church. This day he regarded with peculiar reverence, and some new converts generally partook of the sacred ordinance at this time, whom he had been preparing during the past year. The delight with which he gave them these emblems of the body and blood of Christ was very uncommon. It would cheer his spirits for weeks. This was the first Easter Sunday during his residence at Turvey that he had been prevented from joining his church, and commemorating the resurrection of our blessed Redeemer, and he seemed to feel the privation deeply. Before we went to church, he told us to remember him at the table, and he would join the communion of the saints in his study. He said, 'I shall look at my watch, and mark the exact time and read the service, that I may be one with you in the fellowship of the redeemed.' On our return we saw the prayer-book open before him, and he was still intent on the communion service. He looked up with great composure in his countenance, and said, 'I have followed you in every sentence, and I think I may say, I have indeed been with you and enjoyed a sweet communion.'

"He had a great dislike to keep his bed; and I cannot but acknowledge the goodness of God, that it was not necessary. He rose every day, to the last, and sat as usual in his study: only getting up a little later, and going to bed earlier, as his strength gradually failed him. The last fortnight he was very silent, and appeared constantly in prayer and meditation—waiting his dismissal, and the end of his earthly pilgrimage. At this time nothing seemed to disturb him, and he appeared to realize the full import of that blessed promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' I have often thought he exemplified the faith his favourite Leighton commends—'Let thy soul roll itself on God, and adventure there all its weight.' It was indeed an unspeakable delight to us to observe the unruffled calm of his soul; and it confirmed our minds in the truth and value of the doctrines he had taught for thirty years. We had seen our beloved father prostrate in soul before God, under a consciousness of indwelling sin; we had heard him bemoaning himself, after a long life of usefulness, as an unprofitable servant, renouncing again and again all hope of salvation by his own goodness, and fleeing to Jesus as his only refuge. To use his words to C. H——, 'It is only by coming to Christ as a little child, and as for the first time, that I can get peace.' Yet, though for a time perplexed, he was not forsaken. We saw him comforted of God, and proving what he had often said to me—'Christ has firm hold of you, however feeble your grasp of him;' and now we saw him strong in faith, and in the last hour of dissolving nature, rejoice in the sure and certain hope of the glory of God. He did indeed find, to use the dying words of my beloved brother, 'the rest that Christ gives is sweet.' He was silent, but it was a most expressive silence, and revealed emotions of joy and praise not to be described. Many touching circumstances occurred, which showed both the man and the Christian; but they are of too delicate a nature to be communicated beyond the circle of his own family.

"Two days before his death, he received a letter, mentioning the conversion of two persons (one of whom was a clergyman,) by the perusal of his tract, 'The Dairyman's Daughter.' When the letter was given him he seemed too feeble to open it himself, and desired Henry to read it to him. The contents deeply interested him. He raised himself in his chair, lifted up his hand, and then let it fall down again, while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say—'How unworthy of such honor!' For a few minutes it seemed to administer a cordial to his fainting spirit, and led our minds, in reference to our dear father, to contemplate the near fulfilment of that promise, 'They that turn many to righteousness, shall shine as the stars for ever and ever.'

"On Tuesday, the 8th of May, he rose later than usual; I think it was twelve before he got into the study; and he was so weak, that he had great difficulty in walking there from his bed-room. His breath was short, and he looked very pale, but he said he felt no pain. He sat on his reading-chair, with his head resting on a pillow; his countenance and manner were calm and peaceful. In the afternoon he could scarcely support himself; and I kneeled on a chair behind him, and he laid his head on my shoulder. Once he seemed to be fainting, but he soon revived; and looking calmly at me he said, 'Better now, love.'

"Mamma could no longer stay in the room, and I was left alone with him till five. He still said nothing, except to assure me he felt no pain. To the very last, it appeared to be his great desire to spare our feelings. We now persuaded him to go to bed, but we little thought death was so near. He could not walk, and we were going to ring for a servant to assist him; but he said, 'I should like *Henry* to carry me.' He was wasted to a skeleton: Henry took him up with great ease, and we all followed. I shall never forget this most affecting moment: it was a moment of anguish to me, more than the last scene. He seemed to know that he was leaving the study, never to return to it; his look told me that he knew it. This was his favorite room, where for more than twenty years he had constantly carried on his pursuits. There he had written his books—studied his sermons—instructed his children—conversed with his flock, and offered daily sacrifice of praise and prayer. I watched him, as Henry carried him out; his countenance preserved the same look of fixed composure. He raised his head and gave one searching look round the room, on his books—his table—his chair—his wife—his children;—and then the door closed on him for ever! He gave the same look round the gallery through which we passed, as if he was bidding farewell to every thing. There was a peculiar expression in his countenance, which I cannot describe; it seemed to say, 'Behold I die, but God will be with you!' Henry seated him in a chair, and he sat to be undressed, like a little dependent child, in deep silence, but without the ruffling of a feature.

"About nine, he seemed rather wandering, and made an effort to speak, but we could not make out his meaning; only we perceived he was thinking of his church, for we heard him say several times, 'It will be all confusion!' Mamma asked him what would be confusion. 'The church! There will be such confusion in my church!'

"About ten o'clock, he signified to mamma, in the gentlest whisper, that he wished to be left alone—to send us all away, and draw the curtains round him!

"About half past ten, Mrs. G., the kind and faithful nurse of Willy, tapped at my door. I was reading the Bible, and had just reached that verse, 'That ye be not slothful, but followers of them who through faith and patience inherit the promises. I have thought the coincidence remarkable, at least I trust it will ever give a quickening influence to that passage, when I read it. She told me to come and look at my father. She said, she could hardly tell whether there was any change or not. I hurried to him. He raised his eyes to heaven, and then closed them. I put my cheek upon his; and I believe at that instant I felt, for I could not hear, his dying sigh. I thought he was sleeping, and continued looking at him, till Hannah said, 'Your dear papa is in heaven.' I did not think him dead; and I rubbed his still warm hands, and kissed his pale cheek, and entreated him to speak one word to me; but I soon found it was the silence of death. All turned to poor mamma, who was insensible; and I was thus left alone with my dear father, kneeling beside him, with his hand in mine. The same holy calm sat on his countenance, and seemed to say—'Thanks be to God, who hath given me the victory!'

"The scene that followed was truly afflictive. The grief of the widow and the fatherless was unchecked: for he who had always comforted them, and bid them kiss the rod, was no longer with them. The *contrast* between the after-scene of Wilberforce's and our beloved parent's death was peculiarly affecting to me. When my brother died, my father assembled us together, to implore resignation and offer praise, but when he himself departed, all seemed gone. There was no one to collect us; and we were scattered in wild sorrow, with a feeling of desolation which was quite unutterable.

"We cannot, we ought not to forget such a father. Yea, I would add, 'when I forget thee, may my right hand forget her cunning.'

"The hand of God has gone out against us—yet 'the seed of the righteous is not forsaken.' He has cut off the 'stream which made us glad,'—but praised be his name, he invites us to the 'living fountain,' where our souls may drink and be satisfied. Believe me, my dear Mrs. F., your very affectionate,
F. R."

Mr. Richmond departed, Tuesday, May 8, 1827. The Editor arrived from abroad four days after the above event. It is impossible to express the shock inflicted on his feelings by this painful intelligence, which was the more distressing as it was wholly unexpected, and unmitigated by a parting interview. It seemed as if he had just returned to perform the last solemn duty!

Mr. Richmond was buried in the church of Turvey, and in the same vault which contained the remains of his beloved Wilberforce, and of two infant sons. The affecting circumstances of the funeral are thus described by a friend, who was a spectator of the mournful scene:—

"I was hastening to witness the sad obsequies of this excellent man; the bell tolled heavily, and seemed to smite on my ear with more than ordinary solemnity. Sorrow was depicted on every countenance, and the mourners crossed my path at every step. Even the aged and the sick, who had long heard from his lips the glad tidings of salvation, crept out of their cottages, resting on their crutches, or leaning on the arm of friendship, to gaze on the mournful cavalcade, and weep over their melancholy bereavement.

"Every eye exhibited the struggle of feeling, and spoke more for the memory of the deceased than volumes written in his praise. Multitudes from the neighboring villages, and many from remoter places, were attracted to the spot, and came to pay their tribute of affection to the memory of one with whose name they had long associated feelings of respect and esteem. The members of the men's club established by Mr. Richmond at Turvey, had assembled with their long wands, clothed in mourning, and formed a double line from the rectory to the church porch. Through this avenue the body was borne, without interruption from the crowds of spectators. It was carried by six bearers, and the pall was held by the same number of clergymen from the neighborhood, whose countenances, marked with profound sorrow, seemed to say, 'alas! my brother!' There followed as mourners, the family—the more respectable of the parishioners—the communicants—the friendly societies of young and old—the Sunday and day schools—and a long train of the poor, with many strangers who were present on the occasion. The men's club joined the procession as it passed along; and the whole presented to my eye the most affecting picture of deep and sincere sorrow I ever witnessed.

"The service was read, at the request of the family, by Mr. Grimshawe, who delivered an address at the conclusion of the funeral, in compliance with the wishes of the parishioners, and in accordance with the custom of the deceased rector."

The following Sunday, a sermon was preached at Turvey church, on the occasion, by the Rev. T. Fry, rector of Emberton, to an overflowing congregation. So great was the number of persons that attended, that many went away, unable to procure admittance. Not only was every space in the church and the chancels occupied, but the marble monuments were covered with people, and even the large beams which supported the roof. Mr. Richmond, some years before his decease, had selected a passage of Scripture ; and Mr. Fry, in compliance with the wishes of his friend, took his text from *Romans* vii, 24, 25. 'O wretched man that I am ! who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord.'*

The following testimony, from Mrs. Richmond to the domestic character and virtues of her excellent husband, is too honorable to both parties not to excite the interest of the reader by its insertion.

"Dear Sir,—Allow me to assure you of the unfeigned satisfaction which I feel in addressing you as the biographer of my late most dear and lamented husband.

"That the task has devolved on you, who were better acquainted than most others with the qualities of him whom you so justly loved and valued, is a melancholy pleasure, connected with my afflictive bereavement.

"The confidential and affectionate intercourse, which for so many years subsisted between you, afforded numerous and varied opportunities for making a just estimate of his character : and I feel full confidence that you will be faithful in your own observations on this honored servant of the sanctuary.

"To *him* indeed, it is a thing of nought ;—his witness is in heaven; and his record is on high. But to those whom he has left behind in this vale of tears, it is, I think, a lawful source of anxiety and interest, that 'his name should be had in remembrance.'

"His *public* character you had more frequent and diversified means of appreciating than I had. But in the *private* and *family* circle, it may naturally be supposed that to myself he was best known.

"In the endeared relations of *husband* and *father*, those only knew his value who are now left to deplore his loss. The honored but unworthy partner of his weal and wo can bear grateful testimony how truly he fulfilled the apostolic injunction of loving his wife : how patiently he bore with her infirmities, and with what tenderness of mind and refinement of feeling, he manifested the daily recurring instances of his affectionate and devoted attachment.

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* Sermons were preached in the neighborhood by the editor and other clergymen the succeeding Sunday.

"The subject is sacred and delicate, and my pencil might be thought to color too highly; but on my *own* heart is indelibly impressed the fond remembrance of what he was to *me*—a remembrance which death only can efface; and which I humbly hope will be renewed, with increased powers of recollection, when I shall have come out of this great tribulation, washed in the blood of the Lamb, and made meet for the inheritance of the saints in light.

"Nevertheless, I feel myself called upon to offer the tribute of my heart's best effusions of gratitude, for a continued course of connubial felicity, enjoyed by few to the same extent. To him I was indebted for thirty years of domestic happiness, from the recollections of which, 'visions of past enjoyment rise, in long and bright array;' while I am painfully reminded that they are joys *departed;* for, 'in the forsaken tomb, the form beloved is laid!'

"In how many instances did he cast the mantle of love over my deficiencies and short-comings! and when he might have been 'much bold in Christ, to enjoin me that which is convenient; yet, for love's sake he rather besought me.'

"But it is as a candidate for *heaven* that I supremely feel my obligations to my departed husband. *Here* the dispenser and the possessor of all earthly joys must have their close;—*Here* all sublunary bliss must cease! But *there*, mortality shall put on immortality; and the pleasures at God's right hand are for *evermore.* To his instrumentality I owe the hope of *never-ending* happiness; and I rejoice in the blessed prospect, that from having been fellow-pilgrims on earth, we shall be fellow-heirs of glory in heaven. And if celestial happiness can be increased by the reunion of terrestrial objects of affection, mine must receive addition from again beholding him. The anticipation cheers my widowed heart. Oh! that we may again meet, 'with our old and with our young, with our sons and with our daughters.'

"As a *father*, he possessed a tenderness and sweetness of affection almost peculiar to himself. How does my heart now thrill, while I recall the affectionate and parental emotions with which he took each new-born babe in his arms; and like Simeon of old, blessed it! Those prayers were registered in heaven, they *have* descended in blessings on his children, and they are yet 'the portion and inheritance for them, in their Father's house:' a bequest more precious than silver and gold, I doubt not that those prayers were accepted for the Saviour's sake; and the surviving parent adds her petition—'Therefore, now let it please thee to bless the house of thy servant, that it may continue for ever before thee: with thy blessing let the house of thy servant be blessed for ever.'

"In portraying the *general* character of my dear husband, his peculiarly prominent feature of *benevolence* should be specially noticed; for he possessed it in the most extended and comprehensive meaning of the word.

"It was a *universal* kindness and good-will, best described by the charity which 'beareth all things, believeth all things, hopeth all things, endureth all things. A charity which never failed.' There were occasions when, according to man's wisdom, this virtue might have been and was thought to partake of the works of supererogation. And certain it is, that in some instances, the unsuspecting simplicity of his disposition subjected him to consequences which fully proved that the children of this world are wiser in their generation than the children of light!

"But he was ever mindful of the admonition, 'never impute a bad motive to any one, while you can find a good one.'

"The motto which encircled his heart was, 'glory to God in the highest, on earth peace, good will towards men.'

"This was his Christian badge; nor can I recollect a single instance in which he ever laid it aside. 'Speak not evil one of another,' was a very remarkable characteristic of my beloved husband. With David he said, 'I will take heed to my ways, that I sin not with my tongue.' He appeared never to lose sight of this caution, nor did he ever fail to check the forgetfulness of it in others when occasion required.

"His *own* breast was the sacred depository of any event, circumstances, or communication which cast reproach upon the church, or on individuals. And that with a conviction, founded upon the sure word of God, that 'the tongue is an unruly evil.'

"You, dear sir, need not be informed of his unwearied labors of love, when *publicly* engaged in the cause of God. You well know that he counted no personal sacrifice too dear, so that he might win souls to Christ.

"Were any tempted to think that he robbed his own to enrich others, and that *enthusiasm* carried him too often and too far from kindred ties, and from the appointed flock over which God had made him overseer? Let wife, children, and flock, separately and unitedly declare, without partiality and without hypocrisy, what was the spirit in which he returned among them. Was it not invariably 'in the fulness of the gospel of peace,' replenished with fresh arguments for each, that 'laying aside all malice, and all guile, and hypocrisies, and envying, and all evil-speakings; denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; laying up in store a good foundation against the time to come.' How animating were the details which he gave of his progress through the varied scenes of his pilgrimage, and how calculated to impress the conviction, that the love of Christ constrained him!

"Nor let it be supposed that the breath of fame kindled in his bosom any desires at variance with the duties of that more confined sphere in which he was permanently stationed. I always considered his missionary labors as productive of fresh energies for the discharge of his parochial duties.

"Instant in season, out of season, he preached the word with invigorating power and demonstration of the spirit. Giving all diligence to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.' These things being in him, and abounding, they made him, that he was 'neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.'

"But his days are accomplished: he rests from his labors. He is now become a citizen of Zion, answerable to the description of David, 'Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart.' And having joined the hundred forty and four thousand, in concert he proclaims, 'not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ.'

"It might naturally have been expected, that the horizon around this setting sun would have been gilded with many a bright, though departing ray; and that he would have winged his flight to glory, commencing the hallelujahs on earth, so soon to be attuned to harps of gold in heaven:—that finding the end of all things was at hand, he would have spoken 'as the oracles of God,—declaring that he had not followed cunningly devised fables, when he made known the power of our Lord Jesus Christ.' That such was not the case, can, I think, be best accounted for by those who have most cause to mourn the deprivation.

"The feelings of the *husband* and the *father* were too sensitive for the weakened frame, which shrunk from the excitement to be apprehended from any direct allusion to the mournful event which was about to rend asunder a link so strongly uniting the family chain. *This* was the bitterness of death. For his own soul, he had long committed it to the keeping of God, in well-doing, as unto a faithful Creator; but he would not hazard an interruption to the peaceful calm with which he anticipated his dismissal from the body. He saw the restrained anguish of my heart, and forbore to probe the wound, which he knew was rankling. *This* it was that imposed silence.

"A more tranquil departure could neither have been wished nor granted. Every tumult was hushed,—all was serene,—death had lost its sting, for he had gained the victory through our Lord Jesus Christ. With the utmost composure, he put his house in order, feeling that he must die, and not live. The placidity of his countenance expressed the peace within, speaking more than words could have done; 'and now, Lord, what wait I for? truly my hope is even in thee.' Can I ever forget the morning of that day which closed upon me as a widow (oh! word of sorrow) and desolate? With what prophetic earnestness did he pronounce the assurance, 'God will never leave you, nor forsake you! *It is impossible!*'

"This may be said to have been his parting benediction. For though some few hours more did elapse, before the departure of the spirit to God who gave it, yet the powers of nature were so exhausted, that briefly reminding me 'how merciful the Lord has been to us for many years,' and with a short exhortation to resignation, he continued in silent composure, waiting the arrival of the heavenly convoy, to be ushered into the presence of Him whom, not having seen, he loved—and whom now beholding, and knowing even as he is known, he falls down and worships; uniting with the innumerable company of angels, the spirits of just men made perfect, and the multitude which no man can number, in singing the song of Moses and the Lamb. 'Mark the upright man, and behold the perfect; for the end of that man is peace.'

"Such was my beloved husband, in life and in death. What he is in glory, eye hath not seen, nor ear heard, neither hath entered into the heart to conceive.

'Thus much (and this is all) we know,—
He is supremely blest;
Has done with sin, and care, and wo,
And with his Saviour rests.'

"In giving this transcript, dear sir, of thoughts so deeply engraven on my heart, many a pang has been revived. Memory retraces joys and sorrows, each in their turn a source of grief. I am painfully reminded that God 'hath stripped me of my glory, and taken the crown from my head.' I see myself surrounded by the pledges of an ardent attachment, and I remember that my children 'are orphans and fatherless—their mother is a widow.' *They* must set sail on the ocean of life, exposed to the chilling blasts of this inhospitable clime, without a pilot to warn them of the rocks and quicksands to which they will be exposed. The guide of their youth, he who would have given to the young man knowledge and discretion is separated from them. How often will they have need to cry out, 'My father, my father!'

"For *myself*, I am left to travel the remainder of my pilgrimage solitary and alone. The bosom upon which I was wont to recline, no longer beats with affectionate sympathy, responsive to my joys and sorrows. The evening of my days must close in cheerless solitude; but the voice of God is in this dispensation, and it becomes me to hearken unto it. He doth not willingly grieve, but says, 'turn you at my reproof.'

"May the Lord 'make me to know my transgression and sin. May my soul keep it still in remembrance, and be humbled in me.'

"'Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them.' I am, my dear sir, yours, very truly, MARY RICHMOND."

We feel extremely reluctant to trespass on this holy ground, or interrupt the train of solemn thought and feeling which these interesting letters of a beloved wife and an affectionate child must have inspired in the minds of our readers. Yet we cannot close this Memoir with satisfaction to ourselves, or justice to our esteemed friend, without noticing a few of those qualities for which he appears to us, and to all who knew him, to have been eminently distinguished.

The following testimonies from those who possessed ample opportunities of forming a just estimate of his character, are at once a faithful and honorable record both of his public and private virtues. They will not be the less acceptable for being offered for the most part by men whose names are associated with the distinguished institutions that adorn the times in which we live.

"I not only witnessed," says Dr. Steinkopff, "the ability with which he publicly advocated the cause of the Bible Society, and the powerful and beneficial impression which his addresses produced on numerous and highly respectable audiences, but I also felt delighted with his Christian conversation. I saw him devoutly perusing those sacred pages which he so effectively recommended to the attention of others, and heard many an edifying remark dropping from his lips.

"Instead of living to himself, he felt an ardent desire to live to the honor and glory of Him who died for him, and rose again. He closely watched his own heart, temper, and disposition; and often expressed himself in terms of the most unfeigned humility and self-abasement,—renouncing all dependence on what he had done, and relying exclusively on the free grace of God and the merits of his adorable Redeemer. In all my interviews with him, I witnessed a serenity of mind. and cheerfulness of temper, peculiarly calculated to recommend the religion of Christ."

"By his fine imagination," observes the Rev. Mr. Bickersteth, "his devotional spirit, his full and copious flow of expression, and his rich exhibition of the good tidings of redeeming grace, he interested, in a very uncommon degree, the large assemblies he was accustomed to address. Some of his most extemporaneous addresses had a beauty of conception, and a glow of feeling quite irresistible. Very many in our own country can testify, that through his labors they not only first became sensible of the importance of missions, but of the value of their own souls, and the infinite price at which they were redeemed."

In allusion to his exertions in behalf of the Jews, the Rev. Mr. Hawtry remarks:—

"There was something in the cause of poor benighted and outcast Israel, which seemed peculiarly congenial with his affectionate and sympathizing spirit. To exhibit their wrongs, and paint their sorrows, was a work in which he delighted to be engaged; and he did so with such genuine feeling and pathetic eloquence, that few could resist his appeals; and it would not be easy to define how much, under God, that now widely diffused compassion for this interesting, but long-neglected people, is to be attributed to his pious and able exertions in their behalf."

"Enough has been witnessed by me," says the Rev. Mr. Hughes, "on the road, in families, and at public meetings, to furnish the materials of an ample testimony in favor of that excellent and extraordinary man. To a sound understanding, a full command of thoughts and language, a free and graceful utterance, and an exuberant imagination, he added those qualities of the heart, which endeared him to the whole of that large circle in which he moved. Piety, candor, courtesy, and Christian kindness were embodied in all his demeanor. Who that knew him could ever be reminded of the gall of bitterness, except by the perfect contrast of his own admirable dispositions?

"If all the professed ministers and disciples of our Lord shone with a radiance so mild, and exemplified a zeal so pious and affectionate, then would the church embody her arguments and persuasions in their most effective and impressive form."

The Rev. Mr. Jones, of Creaton, one of his oldest and most esteemed friends, thus writes :—

"He was no common man, whether considered as a writer, a speaker, a pastor, a parent, or a friend. I always felt it my honor and happiness to have the benefit of his acquaintance, and a share in his affections, which I happily enjoyed without interruption, from the time he came to reside at Turvey, to the day he entered his eternal rest. And I can now declare, with the greatest truth, that the nearer I came to him, and the more opportunities I had of entering into his real character, principles, and disposition, the more I loved and esteemed him."

"I admit," remarks the Rev. Mr. Fry, "that the best of men are men at the best; and that religion has sustained no small injury from the unmeasured and injudicious encomiums bestowed on its professors, by friends and partisans. Legh Richmond might have his weakness as well as others, but his faults were the excesses of his virtues. After a very intimate and confidential intercourse with him for more than twenty years, I may aver, in the perfect integrity of truth, that in my judgment he was equalled by few, and excelled by none. Although there is a considerable affinity of character in the general attainments and labors of the distinguished servants of God, there were some qualities in him which might be more peculiarly called *his own*.

"*Harmony is the perfection of character*, and Legh Richmond exhibited a beautiful combination of varied excellencies. With an acknowledged superiority of talents and acquirements, and with a tide of popularity and usefulness, which might have induced a train of fearful temptations, he possessed a deep consciousness of his own unworthiness, and his conduct was marked with a most unfeigned meekness and humility: no one could be more exempt from *display*. His rich stores of material were always at hand, but they were never brought forward till the occasion called for them. It is often seen, that men of commanding minds are careless of the feelings of others, and unwilling to stoop to the infirmities of the weak. In Legh Richmond were united strength and sweetness; he had a 'head of intellect, and a heart of love,' as was expressively observed by my friend Mr. Garrard. He possessed powers to grapple with a giant, and sensibility that would not trample on a worm; tenderness, forbearance, and sympathy characterized his intercourse with every one.

"Men of fine taste and delicate perceptions are frequently betrayed into fastidiousness; and are apt to be offended with the coarseness and peculiarity which sometimes disfigures a sincere and genuine profession of religion; but Mr. Richmond kept his eye fixed on the *jewel*, however rough and unsightly the *casket* which contained it.

"His *largeness of heart* embraced every part of the church of Christ, and the kindness and cordiality of his manner endeared him to all.

"From his connexion and correspondence with good men, of every denomination, he was suspected by some of indifference and laxity towards the principles of his own community.

"But if he be the best churchman, the purity of whose doctrine, and the fidelity of whose labors have the most direct tendency to check the progress of dissent, and to attract numerous worshippers within the walls of our own Zion, no man ever possessed a juster claim to this title than the subject of the present Memoir.

"He was conscientiously and firmly attached to the discipline as well as to the doctrine of the establishment, and never shrunk from its defence, when he thought himself called upon to advocate its cause.

"He was remarkable for his *disinterestedness*, and whenever he asked a favor, it was for others, and not for himself. Perhaps I cannot better illustrate this part of his character than by relating an anecdote of Mr. Howe, (one of Oliver

Cromwell's chaplains,) to whom, in many points, Legh Richmond bore a strong resemblance. Mr. Howe was applied to for protection, by men of all parties, in those eventful times; and it is said of him, that he never refused his assistance to any person who was a 'worthy man,' whatever might be his religious tenets. 'Mr. Howe,' (said the Protector to his chaplain,) 'you have asked favors for every body beside yourself, pray when does *your* turn come?' 'My turn, my lord Protector,' said Mr. Howe, 'is always come when I can serve another.'

"He had a great abhorrence of *slander* in any form, or on any occasion: he shrunk from its foul breath, as if he feared his own soul would be polluted by it. It was a maxim with him, 'never impute a *bad* motive where you can find a *good* one; nor repeat a thing to the disadvantage of another, where imperious necessity does not require it.'

"It is no small praise to say to any man, '*they* loved him best, who knew him most.' Legh Richmond had not an inmate of his family, whether wife, child, or servant, perhaps scarcely a parishioner, who can even now hear his name without emotion.

"It is little to say, that I truly loved him, and shall ever cherish his memory with affectionate veneration.

"You, my dear friend, have a difficult task imposed on you, and much less time allowed than is needful, to satisfy the public or yourself, in the execution of a work which is intended to exhibit the character of one '*who was both a good and a great man, in every person's estimation but his own.*'"

We merely add one more short testimony, from the Rev. Mr. Gauntlett, the vicar of Olney.

"Thousands, and tens of thousands who have hung with admiration, affection, and interest on his eloquent addresses from the pulpit and the platform, will unite in the sentiment that 'a great man is fallen.' The sermons of Legh Richmond were characterized not only by a depth of piety, and a sound orthodoxy, in strict conformity with the Scriptures, and with the fathers of the English Church, but likewise by the most pathetic and affectionate appeals to his auditors on the subject of personal religion.—His addresses on public occasions, in behalf of many of the religious societies, were marked by extraordinary powers of description; by a pathos which deeply interested and affected his audience; by felicitous and appropriate references to present circumstances, arising from the occasion; and by an eloquence peculiar to himself, which must have been witnessed to be duly appreciated. Mr. Richmond was strictly an extemporaneous speaker. The remarks of his brethren, and others on the platform, were frequently made the occasions on which he formed the most judicious comments, gratifying to their authors, illustrative of the subject, and which, while they delighted, at the same time instructed and edified his auditors."

We intended to have drawn a summary of the character of Mr. Richmond, founded on recollections of nearly twenty years' continuance; but our anxiety to afford room for the contributions of others, leaves little space for our own.

In the few remarks which we shall have occasion to offer, it is *as a minister of the Gospel, and in the influence of his example and labors on the age in which he lived*, that we shall principally consider him. In the happy union of ministerial qualifications; in the soundness of his doctrines, and their close approximation to those of the Reformation, we consider him to have been excelled by no man; and to have been a prominent instrument in reviving that sense of their value, and demand for their delivery which is now become so perceptible to every observer. With powers of mind far beyond the common standard, it was his peculiar advantage to be born in a period singularly suited to their developement. The Bible, the Missionary, and the Jewish cause, were fit themes for a mind like his, and afforded ample scope for expatiating on the sublime truths and adorable mercies of the Christian revelation, and the unchangeable faithfulness, power, and love of their divine Author. Some men follow the impression of the times in which the providence of God has placed them. It was his lot to be one of the first and foremost in *awakening* and *imparting* it. He was evidently raised up for the age in which he lived, and one of the instruments chosen of God to give to it its form and fashion. With a persevering energy, which no labor could weary, he advocated the cause of the various religious societies to crowded and delighted auditories; and roused the public feeling in almost every part of the kingdom. We willingly allow to others their share of fellowship in this great work; but no one can review, with holy gratitude and love, the present extent and diffusion of this spirit, without exclaiming, "we owe much of this enlarged and noble feeling to the zeal and labors of Legh Richmond."

With respect to the style and manner of his preaching, after what has been already observed, little remains to be added. His views of a subject were powerful and comprehensive. He could present the same idea under different forms; communicate to others the fervor of his own conceptions ; astonish by rapidity, and please by variety. He delighted to lead the penitent sinner to repose on the promises and mercies of the Gospel ; or he could awe the conscience, by depicting the solemnities of death and judgment. He was not always equal, and required excitement ; but on occasions that demanded the exercise of deep thought, and the capacity to interest, to inform, and edify, he seldom disappointed expectation. If his labours had not been so extensively blest at Turvey, we should have said that a more public sphere would have been better adapted to the character and powers of his mind. But the Lord knows best how to appoint our portion. St. John, even in the retirement at Patmos, was not precluded from eminently serving the cause of divine truth ; and in his prophetic page, unfolded events, embracing the interests of the church of Christ, till its final consummation in eternity.

As a public speaker, he possessed a felicity of idea and expression peculiar to himself. His thoughts were natural and simple. They seemed to flow without effort, and to be the spontaneous production of his mind ; but his imagination clothed them in a form that resembled the varied tints, the brilliant glow, and the harmonious coloring of the rainbow. His images were frequently borrowed from the scenes of nature, which were made to illustrate some instructive and spiritual truth. The lofty mountain and the verdant vale, the tranquil rivulet, or broad expanse of ocean, all became tributary to his imagination, and supplied materials to his creative fancy. He could affect the heart by touches the most natural, and by appeals the most pathetic. He could restore the spirit of a meeting when it was cold or languid ; could speak early or late ; could select his topics from the ideas of preceding speakers, or invent them for himself, while his delighted auditors would listen with a smile on the countenance, and with a sensation of joy in the heart, that seemed to take from time its flight, and from fatigue its weariness. If it be said that this style is less adapted to religious subjects, and must have possessed more of taste than solidity, more of what was interesting to the imagination, than edifying to the mind, or awakening to the conscience ; truth and justice require us to remark, that he never forgot the spiritual improvement of his hearers. As a speaker, he produced the effect excited by contemplating a landscape of Claude ; but, as in the productions of that artist, amidst scenes the most picturesque and lovely, the rivers or waters of the ocean always form a leading and prominent feature, so in the addresses of Legh Richmond, "the river of the water of life" was the one great subject that called forth every energy of his mind, every creation of his imagination, and every warm emotion of his heart.

His conversational powers deserve also to be noticed.

He was usually silent, till called into discussion : but when once engaged in it, by minds kindred with his own, and on topics endeared to his feelings, he was peculiarly instructive and interesting. From the stores of his rich and highly cultivated understanding, he would pour forth a mass of valuable and solid information, that surprised by its extent and excellence. As he pursued the inquiry, new views and conceptions succeeded each other in rapid succession, like the traveller who extends his horizon as he scales the summit of the mountain. His reflections showed the fertility of his intellect, and the benignity of his heart. He was eloquent, because his mind was ardent ; and persuasive, because truth was his aim and object. These qualifications gave to the hours of social converse a charm which refreshed the spirit, and warmed and purified the heart. And if conversation were but more improved to these ends ; if it were considered, not as the mere act of friendly and social intercourse, but as the interchange of kind and affectionate feeling, and the occasion of mutual edification, it would then answer the important design prescribed in the greatest of all standards.* It would be *a means of grace ;* and while the stream itself might lead to the living fountain, the bond of social union would be strengthened, the affections of the soul be developed, and sorrows lose half their bitterness, by the sweetness of Christian solace and participation.

In this humble endeavor to delineate his character, how strongly does his image present itself to the mind of the writer ! Recollections of the past rise up in quick and affecting succession. Hours, once enlivened by edifying and delightful intercourse, are gone by for ever, embittered by the regret, that the profit they were calculated to afford was not more highly appreciated. Yet to memory they are ever dear. And so long as affection shall glow in the heart, and earthly friendship, founded on the principles of the Gospel, be justly considered as one of the sources of pure and exalted enjoyment, he will ever enumerate it as one of the causes of deep-felt gratitude to God, that he was honored by the friendship of Legh Richmond.

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* "Let your speech be always with grace, seasoned with salt."—Coloss. iv. 6.

If it be said, that in the above outline there is a faithful enumeration of what is excellent in the character of Legh Richmond, and that what now remains is with equal fidelity to record what is defective; painful as it is at all times to exercise so ungrateful an office, we are nevertheless supported by the conviction that we can record no blemish that affected the loveliness of the Christian, or the estimation of the man. The vulnerable part of his character has been considered to be his supposed neglect of his family and parish. But we confidently appeal to the numerous letters inserted in this Memoir, exhibiting the most unequivocal proofs of pious solicitude for their religious principles and conduct; we appeal to the testimonies borne by his wife, and by one of his own children, whether this charge is not most successfully refuted; and whether the parental and domestic virtues do not form that portion of his character on which the heart reposes with delight and admiration? In reference to his parish, let his pastoral letters, let his school, his communicants, his converts, and the tears and benedictions of his bereaved parishioners be his witnesses before men, as they are his record before God. In pursuing our inquiry, it will, perhaps, awaken the astonishment of the reader, who has been contemplating the laborious career of his life, to be told that *indolence was naturally his besetting sin*, 'the thorn in the flesh,' against which he had unceasingly to contend. It will be remembered that in his diary, the following remarkable words occur; 'sloth, detested sloth, how does it injure my advancement;' and again, 'what methods shall I take to cure my spiritual slothfulness? There must be a struggle and agony—heaven must be taken with violence.'* We more particularly mention this fact, that we may magnify that grace which could thus convert indolence into activity, and supineness into zeal, till life itself became the sacrifice of his exertions, and he died literally spent in his Master's service.†

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* See page 42.

† It was stated by Dr. Thackeray, a well-known and highly respectable physician in Bedfordshire, who attended him in his last illness, that he fell a martyr to his ministerial labors,—that the death of his son might have hastened the event, but that his frame had been sinking for the last two years.

Let the reader improve the knowledge of this circumstance to his own personal edification, and reflect that natural infirmities afford no justification for their indulgence; that they are not only to be resisted, but may be subdued; that God's strength is perfected in man's weakness, and that divine truth has declared for our encouragement, "My grace is sufficient for thee."

There was also an excess of *sensibility* in Mr. Richmond's character, often injurious to his inward serenity and comfort, and which placed his feelings too much under the dominion of others. His tender spirit could not bear an unkind word, and still less an uncharitable act; and in the hours of confidential intercourse, he would deeply mourn over a tendency, even in what is called the religious world, to exercise a censorious spirit incompatible with Christian charity, and with the mild precepts of the Gospel of peace. Latterly the events of life powerfully affected him. The editor could not avoid contrasting his friend's feelings at this period, with the calm serenity which he manifested in the supposed last moments of his dying wife. Nor can he reject the conviction that men feel and act differently in different periods and circumstances of life. The vigor of faith, so far as it is a gracious principle, may and ought to triumph over the ills attendant on mortality. But diminished health and weakened nerves frequently exercise their effect on the energies of our Christian graces; and sensibility is often in danger of becoming too acute from accumulated trials. No character indeed excites much interest that is deficient in sensibility, and the powers of refined taste, the rich imagination, and the capacity to enjoy and to impart affectionate emotions, are intimately allied to this qualification. But if not duly regulated, sensitiveness of feeling preys upon the heart, and undermines the strength; and the body may become the shattered victim of its inroads, and sink into premature decay.

We have already alluded to his unfitness for the secular concerns and business of common life. It might be that his mind was absorbed with higher contemplations, and that he forgot the perishing dust of this earth, in his pursuit after the imperishable riches of heaven. His excellent wife amply supplied the omission; and the manner in which his children have been brought up, and educated, to the period of his decease, is the best commentary on the subject.

We are not aware that we are either called upon or able to enumerate any thing further. And yet, if we knew of any unfavourable circumstance, that might operate as a warning to others, though at the expense even of our revered friend, we assure the reader that such is our strict regard for truth, and our desire to fulfil the ends of impartial justice, that we should not feel justified in withholding it. We wish to assign to him no virtues which he did not possess—to impute to him no defects with which he is not justly chargeable. The first would have wounded his humility when living, and could reflect no real honor on his memory, now that he is dead. The latter would equally violate both truth and friendship. We are convinced that his own estimation of himself would be best expressed in the language of the publican—"God be merciful to me a sinner!"

But let us raise our thoughts beyond the tribunal of erring mortals. To Legh Richmond the judgment of man must now be a matter of profound indifference. Praise the most elevated can add nothing to the enjoyments of that scene on which he has entered; censure the most severe can detract nothing from its blessedness. Let it rather be our inquiry, how we may best imitate the virtues that have been recorded, and learn those moral truths with which his history is connected.

Let those who have been accustomed to view characters like Mr. Richmond through an unfavourable medium, here recognise their error, and acknowledge how prejudice distorts the judgment, and vitiates the feelings of the heart. One benefit which the writer humbly anticipates from the present undertaking is, that prejudices may be removed or softened, and a more just estimate be formed of the doctrines, principles, and system of conduct, which have been brought under the contemplation of the reader. Let their correctness be determined not by preconceived notions, but by a reference to the Bible, as the works of the Reformers, and the Articles and Homilies of the Church of England. The conviction, he trusts, will not fail to follow, in the mind of every candid reader, that it is only in proportion as men like Mr. Richmond are raised up and multiplied, that the piety and interests of our own church, and those of our common Christianity, can be effectually upheld and promoted.

While the admirer of the works of Providence, the husband, the father, and the Christian may derive important instruction from the example and writings of Legh Richmond, it is to the ministers of the sanctuary that he pre-eminently holds forth a most profitable subject for contemplation. The prominent feature in his character is *his laborious usefulness.*

In endeavouring to trace the causes of this fact, we should derogate from the grace of God, if we ascribed too much to the nature of his endowments, to the elegance of his taste, or the richness of his imagination. These qualifications may command admiration, but they are not necessarily associated with usefulness. Instances, alas! might be multiplied in proof of this assertion In his case, it was their application that ennobled their character, by elevating their object and tendency. All the faculties of Legh Richmond were consecrated to the glory of their divine Author. In inquiring more minutely into *the causes of his success*, we may observe, that he possessed the three important qualifications specified by Luther as essential to constitute a good preacher, "*prayer, study, and temptations.*" Prayer brought from above the descending Spirit, study furnished the materials for thought, and outward trials and inward conflicts perfected the work of ministerial fitness. The *purity of his doctrine* was a farther influential cause. He was "in doctrine uncorrupt." His divinity was not diluted with earthly mixtures, but flowed from the rock; and that rock was Christ. The Saviour was exhibited in all his various offices, as Prophet, Priest, and King, and embodied in every precept and promise.

His affectionate manner of address was another concurring cause. It has been observed that some ministers preach as if they were "scolding their people."* It was Mr. Richmond's uniform aim to win by affection. No preacher more fully verified the remark, "speaking the truth in love."

He was singularly adapted to the age in which he lived. He might truly be said to be born for the times, and to possess the very qualifications which the character of the age most demanded.

His zeal was also a distinguishing characteristic. His heart was in his work. He was "fervent in spirit, serving the Lord." *In every work that he began in the service of the house of God, and in the law, and the commandments, to seek his God, he did it with all his heart, and prospered.*" 2 Chron. xxxi, 21.

The union of these qualifications will generally be found to be the best pledges of ministerial success.

But we hasten to bring these remarks to a close.

It must be no small source of satisfaction to that venerated individual, whose endeared name is associated with one of the brightest triumphs of humanity,* that he was the instrument, chosen of God, first to awaken the mind of Legh Richmond to clear and saving views of divine truth ; and, from the period when these impressions of divine grace were productive of so great a change, that his course was marked by such extraordinary usefulness, till death, terminating his labors, put its seal of consecration on his memory. At the close of a life, distinguished not less by length of years, than by virtues, and by a series of eminent services, that must ever enrol the name of Wilberforce, among the friends and benefactors of mankind, may the above recollection furnish one more cause for pious gratitude to the Author of all his mercies. May his excellent and well-known work on "Practical Christianity be read with increasing profit by the present and by succeeding generations; and may his declining days be so cheered by the peace, and joy, and hopes of the Gospel, as to resemble the glowing beauties of a setting sun, which brightening the horizon with the splendor of its rays, expires amidst a flood of light and of glory.

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* We believe this remark is attributed to the late Mr. Scott.

May too the providence and grace of God raise up among us ministers like-minded with Legh Richmond,—men suited to the character of the age in which they live,—whose minds are as expanded as their hearts are accessible to all the sympathies of Christian charity,—eminent in piety, zeal, endowments, and usefulness,—willing to "spend and be spent" in their Master's service,—who "serve the Lord Christ,"—"pastors after his own heart, who shall feed the people with knowledge and understanding." May this wish be the more ardently felt and offered up from the conviction that no national reformation is ever likely to take place among us, that is not first preceded by a reformation, as wide as it shall be effective, among our National Clergy. May the consciousness that many are already departed in the Lord, who were distinguished by this spirit, and that many still survive who are drinking of the same fountain, encourage us to hope that this period is fast approaching, and that the quality of the first fruits is the best pledge of an abundant and glorious harvest ; and while we pause over the graves of a Cecil, a Robinson, a Martyn, a Scott, and a Richmond, let us listen to the whisperings of that warning voice which tells us, "Be ye followers of them, who through faith and patience have inherited the promises."

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* The abolition of the Slave Trade, accomplished by the persevering efforts of Mr. Wilberforce.

If too our Brethren will pardon the solicitude which prompts the appeal, we would respectfully address them in the impressive words of Bishop Taylor.

"God gives of his Spirit to all men, but you he hath made the ministers of his Spirit. You are, and are to be respectively, that considerable part of mankind, by whom God intends to plant holiness in the world; by you God means to reign in the hearts of men; and therefore you are to be first in this kind, and consequently the measure of all the rest. You are the choicest of his choice, the elect of his election, a church picked out of the church. They are to be examples of good life to one another; but you are to be examples even of the examples themselves. You may be innocent, and yet not 'zealous of good works;' but if you be not this; you are not good ministers of Jesus Christ. You must be excellent, not '*tanquam unus de populo*,' but '*tanquam homo Dei*;' not after the common manner of men, but 'after God's own heart;' not only pure, but shining; not only blameless, but didactic, in your lives: that as by your sermons you preach in season, so by your lives you may preach out of season; that is, at all seasons, and to all men; that they, seeing your good works, may glorify God on your behalf, and on their own."*

And oh! how great and transcendent will be the reward of the Christian pastor who has labored with patience, and has not fainted, and who shall at length reap the harvest of an eternal blessedness! His trials may, in numerous instances, be signal, as in the case of Legh Richmond; and successive purifying dispensations may be the ordained messengers of God's providence, and necessary to accomplish the mysterious purposes of his grace; but the days of mourning shall have an end, and the year of recompense is at hand. And then how justly may we apply the animating language recorded in the Volume of inspiration: "Who are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne

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[*] See Bishop Taylor's Sermon, entitled 'The Minister's Duty in Life and Doctrine.'

shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."*

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* Rev. vii, 13—17.

THE END.

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